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Vol. XXXVIII

MARCH » 1936

Number 3

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Subscriptions Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor and Homiletic Review, Cleveland.

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The F. M. BARTON COMPANY, PUBLISHERS, INC.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Robert M. Harvey
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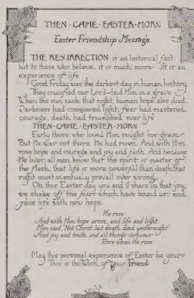
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The Minister's Journal of Parish Methods

PLAYING GOD

• CARL H. ELMORE

M. R. GEORGE ARLISS recently took an interesting role in a movie film entitled "The Man Who Played God." Those of you who saw this production will remember that the plot centers about a deaf man with large means, who reads the lips of people in the street through a telescope and then by various gifts and arrangements, proceeds to do for them what God apparently ought to have done but somehow had failed to do.

Probably not many of us would wish to play this role in actual life, to take the operation of providence out of supreme hands, but it is astonishing to find how many people are ready to make suggestions to God about running the world. Were we quite honest this morning, we should have to admit that at some time or other we all have felt that we could suggest ways and means by which God could very materially better his method of dealing with us. Some months ago I received a letter from a friend, which runs like this—"How can God allow things to go on as they are? Every day of my life I face among my friends and acquaintances situations tragic enough to break my heart. I see my associates in the prime of life transformed into grey and bent old men, by the strain and worry laid upon them. I look daily into the eyes of those who are ready to put a bullet into their brains as the only way to provide for wife and children, the security they covet. And constantly I encounter in my rounds, that saddest of all sights, a family homeless and dispossessed without a cent to their name, and nowhere to turn for shelter. Why does God allow such things to happen?"

There are some of us right here in this room, when we saw the accumulation of a lifetime swept suddenly away; when the failures and deficiencies of others laid on our shoulders back-breaking burdens of care and responsibility; when we literally couldn't see but a few feet before us into the future and lay awake at night wondering what would become of us;

[The moment goodness ceases to be achieved for its own sake, life descends perilously near to the pig-sty.]

there are some of us right here, I say, who full frequently during the past four years have raised the haunting question—Why did God make the world this way? If he be what we assume him to be, he could have given us an existence all sunshine and happiness. Why did he so create us that life must bear heavy burdens, endure hardship, contend with difficulty? Take effort out of life, eliminate its difficulties and most of us wouldn't be worth our salt. As someone has said, even the wonderful happiness we picture in a life wholly filled with care-free ease, would be no more wonderful than the present "happiness of a pure-bred Jersey cow contentedly chewing her cud by the quiet waters of a meandering stream." Like the English oak, it is what storm puts into us, the constant battle with the opposing winds and forces of life that gives mankind its quality, its force of character and makes man strong and dependable. There may be times when the storm rises to such violence that it tears and rends the oak, but still the fact remains that it is the winds of England that make English oak coveted by ship builders the world around. There may be a time when the trials and adventures of life work serious harm to the individual but the fact remains that life without hardship would be life without character. Why, if existence were all sunshine and happiness, we wouldn't be able to distinguish the coward from the hero. Pampered, indulged, shielded from difficulty, we couldn't tell what kind of persons we are or what kind of people we associate with. It is through test that we demonstrate, as well as develop those spiritual resources that invest life with eternal values.

The chemist is right when he says that the average man contains water enough to wash out a pair of blankets, sugar enough to make a small cake, fat enough for seven bars of soap, iron enough to make a tenpenny nail, potassium enough to fire a child's cannon, lime enough to whitewash a chicken coop and sul-

phur enough to kill the fleas on a medium-sized dog. All that he is worth at the corner drug-store is just 98 cents, less than the price of an Ingersoll watch. All our worth and quality shines out in our attitude toward the hardship and adversities of existence. The final glories of the race of men, the things that we point to when we would vindicate our existence, all lie in attitudes of the human spirit toward strain and challenge and responsibility. Spare Abraham Lincoln if you will, the agonies of leadership during the great fratricidal war, but don't forget that by so doing you are taking away from the lips of every school boy, through ages yet unborn, these undying words, "With malice toward none, with charity for all." Rescue Edith Cavell if you will, from the torture of her last living night in a Belgian prison, but don't overlook the fact that by so doing, you rob all mankind of those parting words of hers, "Patriotism is not enough. I must die without hatred in my heart." Drive away the Roman soldiers, take Jesus down from the Cross, but always remember that when you do so, you take away from the whole race of men its most triumphant victory, the spirit that rings through that call from the beam, "Forgive them. They know not what they do." Yes, we would construct a world all sweetness and light, a world without depressions and testing adversities, but heaven help us, surely it would be a miserable affair to live in, a place where one couldn't know about one's self whether he be a hero or a coward, and couldn't distinguish among one's friends and neighbors even in thought, the selfless from the self-centered, the man of honor from the poltroon, the loyal to the death, from him who has his price. Surely happiness and contentment in such a situation would be an insult to all that makes great the soul of man.

Right here we encounter another complaint against life, and the world, which has found its way into the thought of more than one of us in this audience: "I've always tried to do what was right, to measure up to my duty, to live as nearly as I could by the Golden Rule, why should God do this to me—invade my family and break up my home, bring my life's work to naught, load me down with miseries and afflictions while others who make no pretense to live the good life and some who are actually wicked, receive at his hands nothing but happiness and success?" This is one of the deepest problems with which the minds of men has ever come to grips. All through the Old Testament one hears the agonizing cry arise, Why! Why do the good suffer and the evil prosper? Some of us here today who have encountered the edge of life the past years, if we voiced what we feel, would say without hesitation, "If I were God, I would reward righte-

ousness and punish wickedness. I would see to it that the man who put good into the world received good back from the world." But as one leader in modern thought says, "If nature moment by moment should adjust herself to the moral deserts of man; if she should make her sun to rise upon the good but not upon the evil, and send her rain upon the just but not upon the unjust; if she should freeze never a sober man, but only an occasional drunkard, and prostrate never a wise man, but only an occasional fool, our churches would be crowded to the doors with people determined to be as good as good can be; and then, of course, goodness would cease to be good. It would become indistinguishable from self-interest."

Consider what it would be to live in a world where it was possible to have the shrewd suspicion that one's father was kind and patient with his children because he wanted to prosper in business, a world where one could never be sure that mother love was not an effort on her part to escape some dire disease, some possible affliction; a world in which one must say as he stood with some sufferer beside the grave of a wife or child, "This is God dealing out justice. This man is a sinner or this never would have happened." A world in which the taunt, "Doth Job serve God for naught?" would taint with suspicion and hurl into the dust of selfish advantage, the heroism and sacrifice of noble souls like Jane Adams, Dr. Grenfell, Father Damien. Why that sort of a world would be just about as near hell as anything we could fashion in this present existence. It would smear and defile our purest reverences, smash to bits all pedestals and reduce love, loyalty, honor, duty, sacrifice into commodities bought and sold in the market place. The moment goodness ceases to be something to be achieved for its own sake, life descends perilously near to the pigsty and even the pure benevolence of God is shadowed by the fear that he is kind to the untruthful and evil because he has some axe to grind. Thank heaven we do not live in a world where only the man who puts good into life gets back good from life.

Now I imagine that more than once during these recent testing years, we have heard on our own lips or those of some friend, more or less such wistful words as these, "I think I could stand all that has happened to me if I could be absolutely certain that what I believe is true. If I could be shown without possibility of mistake that there is a God like Jesus Christ, a life for all of us that goes on beyond the grave, where justice earned in this world will be administered, where hopes and ambitions thwarted in this existence, can be realized. I don't mind being defeated here, I can stand my losses and sorrows if I can be sure there is

(Continued on page 162)

THE PREACHER HIMSELF

• WILLIAM OLNEY, London, England

ONE of the most significant texts, dealing with this subject, in the Word of God, is I Timothy 4:16: "Take heed unto thyself, and unto the doctrine." Here we find the Apostle, taught by the Holy Spirit, teaching the young ambassador of Christ that consistency of conduct and character is to be reckoned the preacher's first consideration. Of course, consistency of doctrine with the Scriptures cannot be too highly estimated. Yet, in this instance, consistency of the man with the character of his new work is put first. Christ, surely, had the same thought in His mind when He said: "Come ye after Me, and I will make you fishers of men." There is the Divine preparation for forcefulness in service. That preparation is more clearly pointed out in John 15:27: "Ye also shall bear witness, because ye have been with Me." It is the companionship of Christ which fits the man to be an effective witness of the Gospel. The popular essayist, F. W. Boreham, writes: "I am sick of the discussions concerning the various mental or intellectual qualities of different preachers, as though anything of that description could account for the varied success in their work. Whereas, behind all that, the secret of success lies in the spiritual preparation of the soul."

The best college for the preacher is a rich spiritual experience. He must know at first hand the things of which he speaks. Even the Master taught this concerning Himself: "We speak that we do know, and testify that we have seen." His greatest servant, the Apostle Paul, witnesses to the same. In Galatians 1:11 we read: "I certify you that the Gospel which was preached of me is not after man." C. H. Spurgeon took that sentence as the text of his great sermon entitled *Our Manifesto*, to be found in *Messages for the Multitude*. In it he says: "Truth may so really become our own, that it is as though we had not taken it from the lips or pen of others." In the next verse Paul elaborates his meaning: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." As an illustration of the apostle's teaching, Dr. Thomas Phillips, of Cardiff Baptist Theological College, has said that he asked a leading evangelist how his teaching kept so fresh. The reply was, that he sought to break down at the feet of Christ every few weeks. What a lesson for us lies behind these thoughts, inspired and other-

[*If laboring is required at the Mercy-seat and in the study, it is equally requisite in the pulpit.*]

wise! Do we always retain the joy of forgiven sin? Is the delight of our first experiences, when the Spirit of Adoption taught us to say, "Abba, Father!" still filling our minds? Does the renewal of our nature, springing from the New Birth, make its presence felt as in the early hours of our Christian lives? Is prayer truly a converse with the Almighty? The answers we give to these questions will, in a great measure, decide whether we, as preachers, are really qualified for our sacred task.

What we have said hitherto has to do with the general preparation of a true ambassador of Christ for his work. But there are five outstanding characteristics of the man whom God is likely to use in preaching. There must be a true humility of spirit; a conceited man is in danger of being set aside by his Lord. There must be full surrender of will to know both the Master's errand and His Message. A warm affection to Christ and souls is indispensable. Faith in the promise, presence, and power of Christ's Spirit is equally requisite. And diligence in the work, both of prayer and preaching, cannot be omitted. That they may be more easily remembered, we will put them in five words commencing with the same letter, and then consider each for a while. *Lowliness; Listening; Loving; Learning; and Labouring.*

I. *Lowliness.* Self-conceit is fatal to the preacher's success. No fact is plainer in Scripture than this: "Whosoever exalteth himself shall be abased." How humility shines forth in the character of God's greatest servants! Abraham in his notable prayer concerning Sodom says: "I have taken upon me to speak unto the Lord, who am but dust and ashes." Moses was declared to be the meekest of all men of his time. The dear Son of God said of Himself: "I am meek and lowly in heart." Paul described himself as "less than the least of all saints." A little child, just converted, was, in the apostle's eyes, of greater consequence than himself before God. A very frequent hearer of the late C. H. Spurgeon said that, in the middle prayer of the Service, the great preacher would constantly petition that he himself might be forgotten and hidden behind the Cross of his Master. Boston, in his little work on *Man-Fishing*, reminds preachers how that the fisher himself must be hid if the fish are to take the bait.

Poetry has put this needed characteristic of a true preacher in memorable verse.

"If thou couldst empty all thyself of self,
Like to a shell dishabited;
Then He would find thee on the ocean shelf,
And say: 'This is not dead!'
And fill thee with Himself instead."

A true humility, a self-effacement, lowliness, here is the first step towards being used as "the messenger of Grace to guilty souls."

II. *Listening.* The preacher must be fully surrendered to the will of his Lord, as in the beautiful picture of the servant of God: "Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." During a recent furlough, it was the writer's privilege to be waited upon by a young man who had been carefully trained as butler in a great mansion. The way in which the skillful servant looked to the eye and hand, and even to the turn of the head, as suggesting some needed service, was a striking illustration of the passage quoted. Here are others: "The Lord hath given me the tongue of the learned" (we will take the Revised Version for the last word—"them that are taught") "he wakeneth morning by morning. He wakeneth my ear to hear as the taught." "The Lord hath opened my ear, and I was not rebellious, neither turned away back." The opening of the ear, of course, refers to the piercing of the ear of the servant who desired to remain in his master's service. This entire surrender of thought and will; this listening for orders; is beautifully pictured in our hymn:

"Thou glorious Victor, Prince Divine!
Clasp these surrendered hands in Thine,
At length my will is not my own,
Glad vassal of a Saviour's Throne."

David, waiting for "the sound of the going in the mulberry trees;" the evangelist, Philip, leaving the revival in Samaria at the Word of the Lord, to go upon the road that was desert, where he found the statesman-enquirer: the Apostles surrendering their will, when it was not Divinely permitted to be carried out: "the Spirit suffered them not"—are all instances of this whole-hearted listening for Divine orders.

The Message also must be obtained from the Lord. In a Ministers' Conference held in Spurgeon's vestry during his lifetime, the great preacher being in the chair, one was telling how texts would come to him without being especially sought. During family prayer, while reading the Word for personal benefit, sometimes suggested by an incident during the day, the passage to be preached upon would come into his soul, as a Voice from Heaven. While the speaker was detailing this experience, Spurgeon wiped away the tears, which were always near the surface with him, and said:

"My brother, that is exactly the way God provides me with my texts as a general thing." Lowliness of mind in a preacher must be accompanied with the listening attitude, waiting for the Master's directions.

III. *Loving.* It has been well said that the measure of devotion to Christ is the measure of the preacher's efficiency. This is borne out in Church history, by the example of the men who have been most prominent in the preaching of the Cross. After the times of the Fathers, and during the Dark Ages, there is no name more prominent in the list of the Church's great preachers than Bernard of Clairvaux. After conducting a Mission in a European city the citizens erected a monument, that the time of blessing might be ever memorable. Upon it they inscribed the one word, "Jesus." During the last few years of his life, Bernard preached exclusively on Solomon's Song. How many of us today have hearts so aflame with affection for the Saviour, that for a whole twelvemonth we should be willing to preach from that glorious poetical reflection of the communion of a soul with the Divine Lover? Of all the works which Andrew Murray has left, perhaps the one fullest of sacred love is his exposition of the Hebrews, entitled *The Holiest of All*. In chapter after chapter the affection of God's great servant for his Master is the chief impression made upon the reader's mind. A literary gem, in great danger of being lost, illustrating a preacher's love for his Lord, is in a section of the Hymnbook Spurgeon compiled, *Our Own Hymnbook*. That section was entitled the *Golden Book of Communion with Jesus*. Spurgeon collected there the warmest expressions of passionate affection for Christ he could find in any poetical literature. How well the writer remembers seeing him advance to the railing of the platform, to give out one of these choice melodies of love; such as:

"Oh, Love Divine! how sweet thou art!
When shall I find my willing heart
All taken up by Thee?"

or

"Emptied of earth I fain would be,
Of sin, and self, and all but Thee;
Wholly reserved for Christ Who died,
Surrendered to the Crucified."

Before the preacher had got through the first few lines of the hymn he was giving out, the tears would be streaming down his cheeks.

The result of this passion of love to Christ in the preacher, means an affectionate enthusiasm for the salvation of souls. The motto of the Moravians was: "To win for the Lamb that was slain, the reward of His sufferings." The strayed sheep are precious because the Owner is so dear. God stir up within ourselves this loving characteristic of a true preacher.

(Continued on page 158)

SOCIAL PREACHING

• JOHN EWART RAINS

IN every age there have been ministers of the gospel who have twisted the words of Christ to make Him sanction the popular fads and errors of the day. In the early history of this country there were those who rendered the gospel of Jesus Christ so as to make Him sanction human slavery; and during the world war Christian ministers were seen everywhere swaggering about in uniform, and in ten thousand pulpits the Prince of Peace was presented as a fighting man. But He has never been presented in a role that was quite so incongruous and absolutely contradictory of the whole genius of His spirit, life and message as that of a class agitator, an economic expert and a tinkerer of governmental machinery. The most distinctive feature of His message was His effort to get men to lay up for themselves "treasures in Heaven" and the fact that "those who serve this world best are those who think most of the life beyond" has been proven by the service of every truly great Christian character from St. Paul, who was "in a straight" between the two, down to this present day.

Christ in all of His teaching completely ignored symptoms and went directly to the cause; knowing, as He did, that when the cause has been removed the symptoms will take care of themselves.

To illustrate what I mean: When Jesus Christ was upon earth class-distinctions were more rigid, and class-hatreds were more bitter than at any time in human history; but Jesus aligned Himself with no class. He mingled with, ministered to, and died for rich and poor alike. When Jesus Christ was upon earth He was a subject of the Roman Empire, the most cruel and absolute despotism of all time. Tiberious Caesar was upon the throne, that demon in human form, who could without the least compunction, order ten thousand slaves to be tortured to death for a single day's public entertainment. Yet our Master could not be induced to speak one word against that government, but urged His disciples to be loyal to Caesar. When Jesus Christ was upon earth, wherever He went He was faced with vast throngs of unemployed, gaunt, half-starved, half-naked human beings. He was moved with compassion for them, and He ministered to them, but He delivered no tirade against the more fortunate, or against their government. His message to all alike was, "Seek ye first the Kingdom of God and his righteousness and all

So long as the heart of humanity is infested—the poison will show up in a thousand different forms.

of these things (material things) will be added unto you." When Jesus Christ was upon earth human slavery with all of its ancient cruelty was universally practiced—war with all of its primitive barbarianism was the only method that men ever thought of in the settlement of international and inter-tribal disputes. Yet our Lord said no word against slavery and delivered no sermons against war. This absolute silence with regard to these age-old social evils; this utter contempt for the power of government and man-made regulations to make an ideal world has always annoyed the worldly-wise. They have always denounced Him as a visionary prophet and His Gospel as an opiate to the human mind and a hindrance to real social progress.

But Christ was not blind to human suffering, nor was He ignorant of the great fundamental cause, and like the wise physician, He refused to treat mere symptoms, and went directly to the source of all of these festering old social cancers. His terse statement, "The heart of this people is waxed gross," is His diagnosis of the social ills of humanity; and, "Ye must be born anew," is His divine prescription for the cure. There is not a social evil, or injustice, that ever has existed, or that now exists, that was not, or is not rooted and grounded deep in, and nourished by, the selfishness, the hatreds, the jealousies, and the wickedness of the human heart. So long as the heart of humanity is infested with a nest of snakes, the poison will show up in a thousand different forms. Until we have a world with a new heart, we shall have no new social order.

The very worst form of government that has ever existed would be just and equitable, and ideal, if the spirit of Christ reigned supreme in the life of the ruler and in the heart of every subject. Indeed that is our dream of Heaven. While, on the other hand, the best form of government that men have ever thought of would be corrupt, unjust and unbearable where sin and unrighteousness held absolute sway.

Some believe that there is a royal road, some short cut to Utopia. They propose to build an ideal world, using for material unconverted, sin-polluted human beings. But a house cannot be better than the material out of which it is builded. There can be no Utopia without Utopians—no ideal state without ideal men and women—no redeemed society until the social units have been redeemed in Christ Jesus. This defines the task of the Christian

ministry. This is the old frontier—the frontier of the heart of the world, beyond which still lies an unconquered realm.

Let us suppose that the dream could be at once realized. Let us suppose that child-labor, the sweat-shop, and the wretch's hovel are all forever gone. Every person over 60 has an old-age bounty, and a liberal pension for life and every laborer a job at an unheard of wage. Poverty has been abolished from the earth. Everywhere there is plenty, with comfort and luxury and ease for all. Is there a minister of the gospel who is dumb enough to believe that human suffering would be at an end? There would still be sickness and pain and death and separation. There would still be broken hearts, broken homes and broken lives. There would still be suffering too deep and too bitter to be compared with that of material needs; and it is likely that there would be ushered in a reign of dissipation, of immorality and sin the like of which God Himself has never witnessed upon this earth. It is still true that "strong timbers never grow in hot houses," and that strong

characters are made by hard knocks. Our race has always been at its best when fighting with its back to the wall and at its worst when lolling in the lap of luxury and ease. The laws of Nature that govern our development may seem stern and unjust, but they are unchanged and unchangeable.

Sin is the cause of the world's troubles. The world has been crushed beneath the weight of its own misdeeds. It stands at the cross-roads of the centuries; humbly, anxiously inquiring for "The way, the Truth and the Light." The road it takes will likely determine its course for a thousand years. Never has there been such a universal feeling of the inadequacy of human leadership—never such hesitancy and such fear to step out on any platform that men suggest—never such a hungering and thirsting of human hearts for that which is sure and dependable. God has waited long for "such a time as this." What a crises! What an opportunity for the Church! What a time to preach Christ! What a responsibility! And God! How we are failing!

SINGLE EMPHASIS MINISTERS

• ROY C. HELFENSTEIN

A SINGLE-EMPHASIS attitude is pardonable for the person whose field of effort requires a single-emphasis. It is unpardonable for the person whose field of effort calls for varied emphases. The single-emphasis attitude is essential in the field of science. It may be dangerous in the field of religion. In religious work the single emphasis seems quite fitting for the Secretary of a Department, but is entirely out of place in the life of a pastor or in the life of anyone who serves the general interests of the Kingdom. Even with a Department Secretary, this attitude may limit his usefulness in the general enterprise of the church. Men who can see the Christian problem as a whole, instead of seeing only one factor of the problem, are better qualified to know and present whichever factor of the problem it is that commands their special attention.

This is a day of specialization. Medical Science offers a vivid illustration of this fact. The general practitioner treats all the ills of the human anatomy. The specialist treats only the eyes, the nose, the ear, the skin, the feet, the heart, etc. The limits to which specializa-

[*A successful pastor cannot be a "specialist."*]

tion has gone in medical science is illustrated in the question put by a business man to a young medical student who said he was "specializing on the eye." The business man asked him "which part?"

But in medical science, the successful specialist must first know what the general practitioner knows. He studies the whole anatomy and then he takes one part and gives special study to that. He knows what the general practitioner knows, *plus*. He appreciates the importance of the relation to the whole body of the particular part of the body in which he specializes. The eye specialist does not think that the eye is independent of the rest of the body. He does not think it is more important than the other parts. But because of the importance he attaches to the whole body, he specializes on the eye.

How much the church has suffered from the lack of this scientific but common sense attitude on the part of those who minister to its life and well-being!

Those who recognize the devotional needs of the church so often fail to consider its many other needs. And so with those who recognize

the missionary responsibility of the church, the social responsibility, the educational responsibility, the evangelistic responsibility, etc. The church has suffered from having single-emphasis leaders who failed to appreciate the other emphases that are essential to the life and growth of the church. Not only do some single-emphasis religious leaders fail to appreciate the other emphases of the church, but they actually discount those emphases and discredit the intelligence or the religious sincerity of those who champion them.

The church has suffered most from single-emphasis pastors. A ministerial student is inspired by a single-emphasis professor or a pastor attends some great convention—where single-emphasis men are usually most in evidence—and is inspired by the address of some single-emphasis leader. They have concluded that the millenium will be ushered in by that one emphasis. So they proceed to be single-emphasis men. No man can render his largest service to the Kingdom by such an attitude. No church can serve its day and generation in following a single-emphasis leadership. Every pastor, for his own sake and for the sake of his church and the Kingdom should recognize that his must be a many-emphases ministry. A successful pastor cannot be a specialist. He must of necessity, by reason of the nature of his work, be a general practitioner. No matter how worthy any emphasis may be, no single emphasis will suffice in the work of the Christian ministry.

The evangelistic emphasis, the personal religious experience emphasis, the social justice emphasis, the international peace emphasis, the temperance emphasis, the youth emphasis, the racial relations emphasis, the religious education emphasis, the missionary emphasis, etc.—each extremely vital to the life of the church—yet not one of these alone is sufficient to maintain the life of the church or to enable the church to fulfill its mission in society. It is a great day in the life of a minister when he recognizes the peril of a single emphasis in his ministry and when he enthusiastically accepts his many emphasis responsibility. Churches by the hundreds are sick unto death because of a *single-emphasis leadership*.

The Kingdom of God on earth lags because of single-emphasis leaders and single-emphasis programs. God only knows what progress the church would experience if all religious workers would see the problem as a whole! If the evangelistic minded folk would also become social minded, and if the social minded folk would likewise become evangelistic minded; if the religious-education-minded folk would also become personal-religious-experience

minded, and if the personal-religious-experience minded folk would likewise become religious-education-minded; if the spiritual-minded folk would also become practical minded, and if the practical minded folk would likewise become spiritual minded, what a day—*what a day*—it would be for the church of Jesus Christ. And there is no reason whatsoever why it should not be that way.

As followers of Jesus, we are supposed to be Christ-minded, and Christ-mindedness includes all these and the many other interests of Christian thought and life.

The day has come when the church must vigorously denounce that which disregards, discounts, or discredits the other Christian interests. Moreover, the Church of Christ should be done with the "either—or" manner of accepting ways and means for advance, and adopt universally the "both—and" procedure. For instance, the life of the church and the salvation of human society does not depend upon "*either* personal religious experience or social action," but upon "*both* personal religious experience and social action." No Christian philosophy, no Christian life, no Christian program is complete without both personal religious experience and social action. A religious experience without a social passion is an abortive experience. A social passion without a religious experience is a gleam without a sustaining light. The Christian religion is based upon a personal experience which seeks opportunity for social expression.

Similarly the future of the church does not depend upon "*either* an adequate program of religious education or a rational but whole-hearted program of evangelism"—it depends upon "*both* an adequate program of religious education and a rational but whole-hearted program of evangelism." The same is true of all the other items of Christian thought and life in their respective relationships.

The Church of Christ has many sides to its prism of responsibility. Each side is related to the whole. As followers of Jesus, we should not foolishly declare that one side of the prism constitutes the whole. Instead, we should follow him around the prism and learn that the responsibility of the church is not evangelism alone, not personal religious experience alone, not worship alone, not religious education alone, not social action alone, not political reform alone, not church administration alone, not international peace alone, not the present life alone, not the future life alone; but that the responsibility of the church includes *them all*. And as disciples of Jesus, we will include *them all* in our thoughts, prayers, and service.

BALDHEADED SINNERS

• RALPH E. VALENTINE

HENRY WARD BEECHER once said: "The churches of the land are sprinkled all over with baldheaded old sinners whose hair has been worn off by the friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind." Such members of our churches are not all dead yet. We still find them present in our church services. For that reason I make my appeal directly to them.

A suitable text that would fit such members of our churches is found in Luke 11:52, "For ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." The greatest handicap to be overcome by the churches is the merely nominal membership of so many people. Such members come to church when there is a funeral or a special program, hear the message of Christ, are in no way stirred by it, go away again and do not come back until some particularly entertaining program has been arranged. I do not refer only to that body of members on the fringe of our organizations, but to the elders, deacons, church school teachers and officers—those who are supposed to be carrying the responsibilities of the church.

Mr. Spurgeon well described these people: "You are half one thing and half the other. You come into the society of the saints and try to talk as they talk, but you are like a man who has been taught French in some school in England—he talks a queer sort of Frenchified English and Englishized French, and everyone laughs at him. The English laugh at him for trying to do it, and the French laugh at him for failing in it. If you spoke your own language, if you just spoke out as sinners, if you professed to be what you are, you would at least get the respect of one side, but now you are rejected by one class and equally rejected by the other." What churches need most of all is this: *members who will shoulder their share of church work.*

Jesus trained a group of twelve men. He ordained them to help in establishing the Christian faith. A year in advance of Pentecost He said to them, "Upon this rock I will build my church." These men delivered their message, the people repented and were baptized, and the church became a reality. They preached God the loving Father, Jesus the divine Son, the Holy Spirit as Guide and Comforter. In their program they emphasized steadfastness in teaching, practice of Christian fellowship,

[*Entirely too much time is spent in an effort merely to keep churches alive.*]

breaking of bread and baptism, continuance in prayer, and unity of purpose. How divinely simple was this New Testament pattern. How effective the method. How surcharged with power the membership. How its message moved the hearts of the people. The message of the Christian Church spread rapidly in the face of most trying circumstances.

Are our present-day churches living up to this high ideal? Diagnosis is not needed to tell that something is wrong; diagnosis is needed though, to tell just what that *something* is. The church today has the same gospel. It worships the same God as formerly. The New Testament needs no revision. The ordinances of baptism and the Lord's Supper have stood the test of time. The field is still the world. These are the divine elements. Diagnosis shows that the shortcomings are to be found in the human elements.

If anything is the matter with our churches, the trouble may be found in one or more of three groups: the ministry, the officers, the membership. Jesus set the ideal for all classes of members when He said, "He that is greatest among you must be your servant." The word "serve" in this phrase means in the Greek, "to raise dust in a hurry," "to serve and to get busy about it." The first officers of the church were appointed to distribute relief to the widows of the Greeks. The chief point is this: They were not elected to an office, but to a work to be done.

Reduced to its simplest terms, the success and glory of that early church may be easily understood for, in the first place, it was a working church. We read how the seven apostles who were appointed to work in the church were "honest, full of the Holy Spirit and wisdom." They gave as much of their time as was necessary to look after the benevolent work. One of them was Stephen. The account says that "Stephen full of faith and power, did great wonders and miracles among the people." That was his major task.

What about our "Official Boards?" Everything needs to be pre-arranged outside of their meetings. Bert Wilson wrote, "So far as their effectiveness is concerned, they might as well draw up a set of sample minutes, pass them at the beginning of the year and adjourn for the next eleven months." The officers with the preacher, are the builders of the local church. They need to pray the prayer, "Lord, what wilt thou have me to do?" The word "do" is a small but powerful word. For church officers

and members it means to grow, to work, to shepherd, to give, to dream. Henry Ward Beecher clearly explained the task of church officers and members. He said, "Religion means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleaned by somebody; and you are not called of God if you are ashamed to scour and scrub." This is not "official" but dynamic.

The work of the church is not a one man job. I know of specific cases where the minister each Sunday is responsible for preaching two sermons, teaching a church school class, conducting afternoon services in a mission church, and is the leader of a discussion at the Senior Christian Endeavor meeting. Walter Scott Athearn says: "The Protestant church must take its choice from two alternatives: (1) Abandon its lay leadership and surrender its youth to paganism; (2) Train its leadership and save its youth to Christian ideals." Speaking in football terms, the minister is not the "cheer leader" of the congregation, nor the coach. But rather he is the playing captain who goes upon the field, does his full share of the work; at the same time he directs the activities of the team.

Entirely too much time is spent in an effort merely to keep churches alive. Churches seem to want to be everything except churches. They want membership, offerings, good standing, publicity and prestige; they build great buildings and boast of trained choirs; they have many highly organized departments. Nothing frightens the members so much as to assume that "religion means work in a dirty world;" that they are to go out to win men to the cardinal principles of the Gospel of Jesus Christ. We used to pray:

"Now I lay me down to sleep;
I pray the Lord, my soul to keep.
If I should die before I wake
I pray the Lord my soul to take."

We need now to learn to pray:

"Now I get me up to work;
I pray the Lord, I may not shirk.
If I should die before the night,
I pray the Lord, my work's all right."

The success and glory of that early church may easily be understood for, in the second place, it was a worshiping church. The early disciples were aware of a divine reality working among them. In their services of worship they were led to a sense of the reality of God. Nothing is truer in Walter Lippman's "A Preface to Morals" than his account of why people in our day do not go to church as their fathers did. Surely one of the important reasons is this: "They are not so certain that

they are going to meet God when they do go to church. If they had that certainty they would go."

On the other hand some church members are prevented from active worship because of personal sin. Their inner lives are choked by the debris of wrong habits, selfishness, sensuality, hate, and egoism. The secret door to the heart is barricaded. The entrance is blocked. For such persons there is nothing to do but to commence to clear away enough rubbish to make a passage to the door. Then without finishing the house-cleaning, they may go into the room. When they are ready to come out, they will be prepared for the next step toward life.

To the early Christians, worship made ideals clearer and lifted them to a higher level of living. Those thoughtful persons who came into contact with Jesus, went away with new visions, deeper loyalties to truth, ideals which raised the level of their habits. But the grasping of truth, the glimpsing of a better way of life are not in themselves sufficient. Triumphant living does not come simply by wishing for it. It is the result of arduous preparation, and unflagging zeal. It comes not only through the cultivation of the "inner life." To the "I know" must be added an "I will."

Finally, the early Christians were led through worship to establish lasting life controls. The ultimate objective is to affect habits and desires. People do not reach this goal today because of too great a concern for outer activity. Members of organizations are so anxious to get things done, that they dare not pause long enough "to get things done" in the right way. They frequently think that devotions have been held when some member has hastily found a passage of Scripture and offered a time-worn prayer. In our haste to get on to the business, we are like visitors in a strange city who discover that what appeared to be a short-cut is rather a dead end street. We need to stop where we are—to turn back into ourselves for quietness in solitary prayer.

The success and glory of that early church may be understood for, in the third place, it was a giving church. The influence of money upon life is not temporal, it is eternal. And when we ask for money for the church, our only concern is not just getting a subscription to help pay for one year's budget. The new stewardship goes deeper than that. The church is to ask in the name of Christ, and upon his authority, that each Christian should form the life habit of sharing his income with his Lord. Christian liberality is not a sudden impulse. It is a life purpose expressed in a life habit.

The teaching of the Bible is plain: "Upon the first day of the week." That plan involves

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The Editor's Columns

Retreat for Lent

LENTEN retreats for pastors are becoming very popular. But the general form they take is that of much talk. When preachers meet it seems there must be preaching. Time is filled with talk. Many sit and hope for a telling phrase, a striking illustration, a new Scriptural interpretation that sermons might be conceived in their minds. The homiletic search lends tone to the retreat. When some one is not talking to the group another is talking to God.

Why not a different sort of retreat? The purpose of a Lenten retreat is to receive power. But it is the power of God we need, not the continual talking of man.

Why not a quiet retreat, with music, prayer and meditation? Why not a day spent quietly in the House of God listening to His voice, being filled with His Spirit, refreshing our souls at the fountain of grace? "While my heart mused the fire burned."—W. R. S.

Lenten Opportunity

A WEARY and worn traveller, in days gone, reclined far back in the frayed seat of his little buggy the while urging his equally weary and worn horse on up the road. Slowly they pulled off the road into the shade of an inviting Elm and stopped to pass the time of day with a native.

"Mornin'."

"Mornin'."

" 's fine day."

"Fine."

"Say, jes' how long is this yere hill we're on? We ben climin' it fer nigh on two hour, I reckon."

"Hill? Did ye say 'hill'? Why brother this road's as level as the Sahary Dissert. All's the matter with ye is that ye've lost ye're hin' wheels."

Our difficulties today lie not with topographical contour or anything so difficult of manipulation, but rather within ourselves. Before we can be an enlightened nation we must be enlightened individuals.

What progress comes, what recovery, what salvation, must have its origin within the in-

dividual soul or it is an artificial thing, an abortion.

Upon the shoulder and the heart of the minister falls the responsibility and the opportunity of the time, whether he wills it or not. To love souls, to seek souls, to enlighten souls, to save souls—that is the labor to which the minister is ordained. In this time of economic crisis, his ordination vow becomes tremendous in its potentialities. The house is built to endure, brick by brick, brick by brick—the nation, soul by soul.

Our problems today, as yesterday, turn around the question of what we consider our treasure. Where the treasure, there, also, the heart. Our pain today, individually, nationally, internationally, is heart pain, nothing more. Free the heart and soul and you free the nation.

J. R. S.

"Goes Round and Round"

THE distance yet to be covered, plus the time limits placed upon us by an overstay with loved ones, indicated the advisability of an all-night drive.

The engineer wearied and needed little of the council of the able assistant engineer to turn over the wheel and catch a few rounds of sleep.

The steady, monotonous hum of the motor not only lulled one asleep but kept one asleep until, by a reversal of the usual, the ceasing of the drone was sufficient contrast to waken the sleeper.

Dim suggestion of dawn barely tipped the eastern sky. In the semi-darkness, where the tire had relaxed, the roadway was of deep sand. To the right the gentle lisp of water on a sandy shore.

The assistant engineer spoke. "I don't know just exactly where we are. I have been driving along by this lake for about three hours and I can't find any sizable body of water located around here on the map."

The spare was substituted for the flat and the faint touch of dawn permitted a modicum of vision as we proceeded. Continuing along

the sandy road we soon arrived at the spot where the change of tire had been made. Once again we circled the little pond before discovering the mere trail which had brought us in upon a circular course, around which the car had been driven a good share of the night dedicated of necessity to the saving of time and killing of miles between.

Once back on the main road we were on our way, but not without suggestion having been made that like some parishes of which we had heard, we had been driving circles in the dark, using our energy and time and strength and getting *nowhere*.

The circuitous route, be it that of the parish or the car, may offer scenic inducements, but it never gets one far from the starting point.

JPW

A Few Words From the Pastor

1. "One way to abolish lawlessness is to abolish law," some Politicians remind us.
2. The AnaBaptists condemned not only baptism of infants, but Militarism and the accumulation of wealth as well.
3. Glenn Frank says our age needs the Philosopher in the Cloister, the Prophet on the soap box, and the Pilot at the wheel.
4. Oliver Cromwell said to his Troopers, "Brothers I beseech you, by the mercies of Christ, to cultivate within you the confidence that you may be wrong."
5. Eddington advises Science to nail this notice over its door. "Structural alterations in process. No admittance except on business."
6. It was Sabatier who reminded men that they could not become religious by hearing a rumor that there was a God.

—Charles F. Banning.

noteworthy of 29 signed to a declaration that "Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or to inspire. The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly. The utter futility of the Protestant position is more and more apparent and it is probable that the fiasco of Prohibition, for 20 years the mainstay of American Protestantism, has delivered the *coup de grace*. Protestant churches are attended by fewer people each year and by those who are middle-aged or old, rather than by the members of the rising generation."

These observations were part of a lengthy manifesto headed *Ut Omnes Unum Sint* (That They All May Be One) which urged that the Anglican communion should reunite with the Church of Rome. The Episcopal clergymen to whom it was sent were beseeched to observe, Jan. 18-25, the Church Unity Octave of prayers initiated by the Friars of the Atonement, then an order of Anglican priests, in 1908 and approved by Pope Pius X when the order joined the Roman Catholic Church nearly two years later.

Protestant churchmen, asked to comment on the manifesto, stressed the smallness and obscurity of the group of signers which, aside from Architect Cram, included six laymen, one Episcopal nun, 21 clergymen. Clifford Phelps Morehouse, able Anglo-Catholic editor of *The Living Church*, was quick to disown the 29 signers. Rev. Dr. Alexander Griswold Cummins, editor of *The Chronicle* talked of "disloyalty . . . defiance . . . bad manners . . . ignorance . . . this insult . . ."

—*Time*, January 6, 1936.

Is Protestantism Bankrupt?

A DEVOUT little grey-haired Christian is Ralph Adams Cram, 72, famed medievalist architect who designed such soaring fanes as Princeton University Chapel and the East Liberty Presbyterian Church in Pittsburgh.

Last week Medievalist Cram's good New England name was in the news as the most

"TO THE EDITOR: In endorsing the appeal of the Church Unity Octave Council, I understood that I was only supporting a movement toward Catholic Unity. I did not see the form of the letter in which this appeal was made, and I wish formally and publicly to dissociate myself from the statement that "Protestantism is bankrupt, ethically, culturally, morally, and religiously." Had I known that this phrase was to be used, I should certainly have withdrawn my name.

RALPH ADAMS CRAM.

Taxco, Guerrero, Mexico."

—*The Living Church*, January 25, 1936.

QUESTIONS ON DISCIPLE WINNING

• CHRISTIAN F. REISNER

A Sunday night plan?

Here is one by Rev. Richard D. Jones of Gladstone, New Jersey, who also tried my plan of dressing up like and speaking as Jeremiah. I will let Mr. Jones describe his plan:

"Last Sunday evening I had a very successful service. I rented a Father Time costume from Brooks Costume Company and preached the evening sermon in that dress. In front of me, I held the scythe.

I used as my text the parable of the talents. The Lord was interested in two questions.

1. Did you do anything?
2. Did you do your best?

I used the above as the first two points of the sermon. I then addressed the third question to my congregation

3. Are you doing your best now?

In conclusion, I brought in the thought of death. We know not the time nor the hour. Therefore we must do our best now in order that we may answer the Lord's questions in the affirmative. I seldom have had a more effective service. Many were deeply moved."

Further Questions on "Disciple Winners"

How will I proceed where one is addicted to revolting habits?

Mary Magdalene's sin called for a penalty of death by stoning. According to current views she was a "revolting" case. But Jesus made her into a distinguished disciple. He is still able to save to the uttermost. I am a director of an Emergency Mission in New York which serves 12,000 meals a week. The founder and manager of it was in jail 21 years as a professional thief. But, Christ gave him a new heart, and now he is loving and helping hundreds of outcast men. We have been too prone in recent years to depend upon reform methods that omitted faith in an All-Sufficient Saviour.

Most "disgraced" sinners are hopeless. They are hungry for genuine sympathy. They frighten us if they appear in our services. But we may believe that anyone of them can be saved. A distinguished southern Senator was found drunk in a dissolute house while running for reelection. A local preacher wrote assuring him that Christ had not cast him off because of the disgrace. He asked the "local" to call. When he did so the Senator said: "I have met preachers and Christians all my life, but you are the first person to offer Christ as

my personal Saviour." The Senator was thus soundly converted and became an ardent prohibitionist where he had been a loyal "wet."

Try to get the "sinner" to talk. Ask him to explain why people follow certain sins. Adroitly bring in some that dominate him. Get him to condemn them. He may confess and admit his helplessness. If not point out the influence of such an example in sin as well as the effect on the individual. Give him real sympathy not a hard condemnatory attitude. And all the while claim and feel the presence of Christ who can cause your words to root. And believe that you can show him the Christ until his sins become repugnant.

Has modern science antiquated Christ's program of salvation?

There is a tendency to substitute psychiatry for an old fashioned *habit-changing gospel*. It is possible to combine the new mental science with prayer as does Leslie D. Weatherhead in his book, "Psychology in the Service of the Soul." He is accomplishing miracles. But the humblest minister can still see men transformed by the power of Christ. I personally had a remarkable series of cures from indigestion, insomnia and worry and related them one day to a minister in the presence of one of these mental specialists. The minister turned confidently to him and asked, "How do you explain it?" He recognized no place for divine power in the "cures." Later I sent to this specialist a brilliant business man, who had become a common drunkard as had his wife also. I found that the "specialist" failed, while I took a drunkard to Christ and saw him beautifully liberated. A short time ago, I met a brilliant young man who had trained for social service work. He left it in disgust because he said all their rules and methods failed really to save the sin enslaved. It is well to be familiar with the best scientific methods and where possible we should work with these specialists, but we need never allow them to shut out the curative and redeeming power of the Christ.

Why take a pledge to win one?

Dwight L. Moody one of the greatest Evangelists the world has ever seen early made a pledge never to allow a day to go by without speaking to some one about personal religion. One night his last chance was the cabby who brought him to the hotel. And he won him to Christ. Many years ago, I made a pledge

to talk to everyone I met about religion. I have rarely missed the opportunity. I recall the case of a man who came to see me on business connected with Broadway Temple. At its conclusion I asked, "Of what church are you a member?" He answered "The Methodist." "Where do you attend?" I next inquired. "No place," was the reply, "for the last ten years since coming to New York." I

pulled out my pencil and note book and said, "I am going to send for your church letter." He agreed, we had a brief prayer. He had never been in my church. He came heartily into membership and is now my very efficient church Treasurer. I use brief "pledge" forms in my church a great deal and they do help. It spurs people and helps form good habits to supplant bad ones.

CHURCH METHODS

Facts Before Us

Let us keep in mind as we enter the Lenten Season of 1936, that there are some facts that are never outgrown. There are eight notes in the musical scale, the multiplication table does not change, two and two still make four, there are seven colors in the spectrum, we as individuals are born into this world, and we shall be called hence as individuals.

However, the current of changing thought and experience carries us onward in spite of ourselves, and we are reminded of Alice in Wonderland, when the Queen says, "Here, you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast."

As ministers, we must "get somewhere" with the message of Salvation and it is plain that we "must run at least twice as fast" as the forces against which the Church is at work—the while remembering that Faith, Hope, Love, Purity, Simplicity, Humility, the abiding virtues are never outgrown. They are as Eternal as the stars. Love toward God and love toward man are embodied in the mind of Christ.—Adapted from *Church School Journal*.

Stewardship Accomplishments

Rev. Noble A. Bolinger, Pastor First Christian Church, Mt. Morris, Ill., submits a 1935 Annual Report, significant from a number of angles.

1. The whole financial program is based on Christian Stewardship. Every penny of income for 1935 came into the church treasury

through the worship services and as an act of worship, tithes and offerings. Rev. Bolinger says, "We use no plan or scheme of raising money for the church. We eliminate all bake sales, suppers, dinners, festivals and the like. It gives our people more time for the development of the spiritual and social life of the church."

2. It is the Unified Budget plan. Our people make pledges and contribute to the total program of the church, including the church school, missionary program, and all other miscellaneous expenses. It is a step towards unity in missionary thinking and giving. It is the most economical program for financing the local congregation.

3. We have a graded Church Program with a Unified Worship Service. This goes a long way towards solving our problem of the morning church attendance. Our morning church attendance is coming more and more to be the same as that of our church school. Our total attendance is on the increase and there is a new spirit in the life of our people as a result of the new plans that are now being used.

The Report to The Congregation

At the beginning of 1935, the Mount Morris Christian Church determined to make what was felt to be some rather drastic changes in the methods of financing the work of the church. Now, at the close of the first year of operation under the new plan, members and friends of the church will be interested in having a detailed report of how it worked.

Instead of having a church treasury, a Sunday School treasury, several missionary organization treasuries, and class treasuries, one

treasurer handles all money of the church and all offerings are paid directly into one treasury.

Classes and other organizations continue to have contingent funds for their own activities, but put as little stress upon them as possible, and are not expected to aid, as organizations, in earning money for the church treasury.

The customary Sunday School offering is eliminated. The offering plates are passed at the church service, then again at the closing session of Sunday School for the benefit of those who might not attend both services. The worship program already had been rearranged, with the hope that practically 100 per cent of those attending one service would attend both.

None of the "extra" money-earning activities of previous years were used. All offerings voluntary, and no person is made to feel it necessary to give to special funds or to donate to special causes, although those who wish to give additional funds may do so.

Each person attending regularly, including children, was asked to indicate the probable amount he or she could give regularly throughout the year. These pledges ranged from one cent to several dollars each Sunday.

A budget was prepared, based on the previous year's financial statement and on what was felt to be the needs of the church.

Once the plan was put in operation, little was said about money during the year. Some contributors found it necessary to reduce their pledges; others found it possible to raise theirs as they came to understand the plan.

Following is presented the budget prepared at the beginning of the year and beside it, the actual expenditures in each classification. The figures speak for themselves as to how nearly the goal was reached.

During the year there have been no suppers, bazaars, bake sales, or any other similar activity for the purpose of raising money. This has been a relief to the membership of the church, and has given them a sense of pride, independence and stability which has been lacking in the past. More effort can now be devoted to phases of church work other than raising money. The church has not begged outsiders for help, although many good friends of the church not members have generously contributed to its work.

This unified worship program and unified financial plan has affected the loyalty and faithfulness of members in their attendance at the regular services. The average church attendance for the year was 105 a Sunday, and the average Sunday School attendance was 118, indicating how nearly the goal for attending both services has been achieved. The Sunday School attendance last year was 97 a

Sunday, as compared with 118 this year, indicating the effect it has had on the attendance in general.

	Budget for 1935	Expenditures 1935	Budget for 1936
Pastor's Salary	\$1600.00	\$1600.00	\$1600.00
Taxes	37.50	35.65	37.50
Insurance	34.00	34.00	34.00
Light	14.00	16.94	15.00
Coal	32.50	65.16	50.00
Water	9.00	9.00	9.00
Janitor	90.00	101.50	100.00
Bld. & Equip- ment	208.00	69.53	208.00
Offering			
Envelopes	12.00	11.93	12.00
S. Supplies	160.00	208.93	185.00
Y. P. Conference	26.00	20.50	30.00
Missions	225.00	312.56	250.00
Miscellaneous	100.00	73.88	100.00

TOTAL\$2548.00 \$2559.58 \$2630.50

Average per

Sunday\$ 49.00 \$ 49.22 \$ 50.59

INCOME for the year \$2771.91

Average Sunday \$53.30

Deficit in Regular Fund, Jan. 1, 1935 \$ 3.65

Balance in Build. Fund, Jan. 1, 1935 \$ 44.85

Balance in Regular Fund, Jan. 1, 1936 \$ 44.20

Balance in Build. Fund, Jan. 1, 1936 \$168.13

Total Balance on hand Jan. 1, 1936 \$212.33

In addition to the items listed our church sent three barrels of canned fruit to Benevolent Homes; two barrels of apples and a box of clothing to the Southern Christian Institute; a box of Sunday School papers to the Mexican Christian Institute; and three boxes of White Gifts to our Benevolent Homes; a total estimated value of \$80.00. We also supported by means of a free-will offering, amounting to \$70.00, a two weeks' series of Bible Study Meetings.

Number of church members.....165

Number of contributors.....100

(75 members and 25 non-members)

Additional possible contributors.....100

(90 members and 10 non-members)

To which of these groups do YOU belong?
Are you a contributor or a "possible" contributor?

We are indeed grateful to the one-half of our total church constituency who supported this fine program of local and world-wide service for the Kingdom of God. In 1936, we hope to see the other one-half of our membership and constituency enlisted in the active support of our proposed program and we covet for them the rich blessings that have been ours during the past year.

This report makes us fully conscious of our real problem—that of ENLISTMENT. We must enlist the entire membership in active

service and support of the total program of our church.

The report for 1935 is possible because of the wholehearted co-operation of all interested in the welfare of the church. Such a program cannot be carried out by a few. Two years ago, approximately 50 boxes of offering envelopes were sufficient; in 1936 the required number will be more than double that.

The membership owes a debt of gratitude to Rev. N. A. Bolinger for his vision in developing the plan and for his leadership in carrying it out.

To those who have co-operated in the plan, the church is grateful.

It will require concerted effort in 1936, if the plan is to continue to be successful. We ask that you continue to give the matter prayerful consideration to the end that you will devote that portion of your time, service and money to the Lord's work which you feel He should have.

Can We Depend Upon YOUR Co-operation in This Task?

Men's Bible Class Convention

Men's Bible Classes are making plans for attending the Federation Convention at Kansas City, May 22-24. This Federation of interdenominational laymen, bonded together for the advancement of the Christian Church by placing the man-power of every community back of the pulpit, deserves the unqualified support and enthusiastic co-operation of every sincere minister and preacher.

Secure advance literature for distribution among your men's groups by writing to Fred C. Anderson, Y.M.C.A. Building, Kansas City, Mo. The tentative program will stimulate the thoughtful Christian layman's desire to "know what other men are doing in regard to the Church." Let us get behind this movement with a view toward giving *men* in the Church an opportunity to learn how they can serve.

Easter Pageant

"When the Light Dawned," an Easter Pageant by a Harriet Geister Dolby, may be secured from the Baraca Philathea Publishing Company for ten cents. The time required is about 35 minutes, and the settings are simple enough to allow the production in any church or gathering of Christian people.

Make Them Care

A conference on "Raising Money" for the church brought out this analysis of reasons for intelligent approach to the subject. Dr. F. G. Stevens said, "There are three reasons why people don't give to the church:

"1. They don't know what the money is used for.

"2. They don't care.

"3. They haven't got it."

The first one is easily remedied by most pastors, and will do much to eradicate the second reason for non-support, and will point the way to creating interest so "they will care." If there are any "who haven't got it" to the point where they do not attend the motion picture theater, they need the support of the Church.

In Partnership with God

The story is told of a mother who went about her duties joyfully. The song on her lips was momentarily interrupted by a small son who asked, "Mother, where is God?" Without hesitation, the mother answered, "Why, we are working with Him, we are in partnership with Him. He is all about us, making things come out right."

The next morning the small son seemed puzzled by the absence of song, the hidden smile, the restrained irritation. After trying in numerous ways to win a word of approval, he asked, "Mother, where is God working *today*?"

91 Children Baptized in Eight Years

These figures appear in the "News" section of a parish paper, followed by a paragraph deploping the fact that these children are not in attendance at Sunday School nor Church. If the Pastor and Sunday School Cradle Roll committee keep in touch with the children from the time of their baptism, they will be present. Every child baptized in the parish should be listed, and regular visits should be made to keep in touch with the progress of the child as well as parents. Birthday, or better still, Baptistal anniversaries should be noted by the Pastor and the Sunday School. We cannot expect to have them anxious to attend Sunday School, unless they know something of the atmosphere that will surround them when they do attend. If they are absent from our minds until they come to us, other interests will crowd the Church and Sunday School out of their minds.

Today and Tomorrow

A unique and educational program was developed by the young people of a Kansas City Church. The group membership was divided equally, one side to make a list of all the interesting things that keep one away from attendance at Church, Sunday School, and group meetings. The opposite side to make a list of all the reasons why "first things should be put first," all else set aside to answer the call of the Spirit. Both groups were seated in special

arrangement during the service, and a committee of three made the speeches for each group. The group giving excuses was called "Temptations" and the group urging loyalty was called "Opportunities." *Temptations* spoke first, making the plea as for today, and the outlook for the morrow. The opposing group presented the plea from a positive side for the Church as it relates to the Now and the future. The pastor summed up the arguments in a short address on the subject, "Ye shall not live by bread alone."

This should prove a stimulating program for early Lent, and tend to make the young people more cognizant of the privileges of Church membership.

Old-Fashioned Choir Rehearsal

"A program of music we have used on four different occasions in as many different towns, each time with a large audience," writes Rev. G. W. Bruce, D. D., First M. E. Church, The Dalles, Oregon, "may be of interest to my brother ministers. The people in the choir dress in the most old-fashioned gowns they can find, one or two of them 100 years old."

The program is entitled, "Old-Fashioned Choir Rehearsal" and enlists the talents of various members of the congregation, the usual Choir Rehearsal atmosphere. The script is about three pages, and Rev. Bruce will no doubt be glad to send it to you if you send a stamped, self-addressed envelope to him, with an additional three-cent stamp to cover the cost of the paper. Address him at Box 134, The Dalles, Oregon.

Youth in This Lopsided World

"The younger generation is always with us—But today it faces new and baffling questions. How can we unkink them?"—*E. B. DeGroot.*

Based on this paragraph, Rev. G. A. Leichter, Toronto, attempts through the following series of addresses to help the youth of College Street Baptist Church to unkink some of their knotty problems.

1. "This Lopsided World"

Poverty in the midst of plenty!
Jobs terrifyingly scarce!
Frightful by-products of discouragement!

2. "Girls and Boys of 1936"

"A cigarette in one hand and a cocktail in the other."

Is that a fair estimate of them?
Do they want something for nothing?

3. "Fathers and Mothers of 1936"

"Father's out!" (*The Lodge.*)

"So's Mother!" (*The Club.*)

"So hi-de-ho!" (*For the family.*)

4. "Homes of 1936"

Do they give motive and guidance?

Is it high-browism that we need?

The highway to happiness.

The accompanying program is printed in full in announcing the series. There is a warm greeting addressed to the membership, especially the younger members, and the last page contains the poem, "Patience," by G. Studdert Kennedy.

The Hammond Organ Goes to Church

Comments from readers of *The Expositor* and manufacturers of pipe organs will interest you, since the discussion has been lively and to the point.

"We must all recognize the few main facts, that the electrical instrument costs less than the type of pipe organ that every church should have, and secondly that the electrical instrument can go into churches where they do not have room for a pipe organ." (*A Manufacturer.*)

*

"We honestly believe that a pipe organ costing in the neighborhood of \$1200 to \$1500 is superior tonally to the electrical instrument which costs about the same. Naturally we advise churches to spend not less than \$2000 for a pipe organ, although it is possible to obtain smaller instruments for around \$1500." (*Manufacturer.*)

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"We have an electric instrument (Hammond Organ), and it is giving us satisfaction. We cannot see that it suffers by comparison with our neighboring churches." (*A Reader.*)

*

"I heard the Hammond Organ demonstrated in comparison with a pipe organ in the chapel of Colgate-Rochester Seminary. Both instruments alternately played the same music and to say the least the Hammond Organ did not lose out by comparison. I have also heard this organ on several other occasions. Lawrence Tibbet must care something for his musical reputation, and he has used the Hammond Organ as an accompaniment over the radio. Our advice to churches is that the Hammond Organ be given careful consideration when the purchase of an organ is being planned." (*E. M. Conover, Interdenominational Board of Church Architecture.*)

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"We recognize the fact that the electrical instrument has come to stay, but it should be clearly shown to purchasers that they are not buying the same kind of music they can obtain from a pipe organ. They are buying an entirely different kind of instrument, and it is not intended for Church use." (*Manufacturer.*)

"These instruments are not electro-mechanical pipe organs; there are no pipes in them, and they are not organs of any description. They are electronic instruments and should be called such. The tones are synthetic and are not at all of the pipe organ quality. (*A Manufacturer.*)

The World Goes Prodigal

A series of Lenten addresses on the above Theme, preached by the Rev. Gordon W. Mat-tice, were based on Luke 15. The general out-line for the series may be studied in "The Prodigal," page 528, *The Minister's Annual*.

1. The Desire for Self-Assertion and Ex-perience.
2. What Happened in the Far Country.
3. The Resolve for Reformation.
4. The Return to the Father's House. (Holy Communion and Public Reception of New Members.)
5. The Refusal to Make Room for the Son. (Palm Sunday, following the Annual Men's breakfast.)
6. Easter the Indispensable.

A Lenten Calendar

Life Is a Journey

I will live it trustingly.

"Though I walk through the valley of the shadow of death I will fear no evil, Thou art with me."

Life Is a Task

I will live it obediently.

"We keep His commandments, and do those things that are pleasing in His sight."

Life Is a Mission

I will live it helpfully.

"Be kind one to another, tenderhearted, for-giving one another."

Life Is a Contest

I will live it earnestly.

"Watch ye, stand fast in the faith, quit ye like men, be strong."

Life Is a Battle

I will live it courageously.

"Be strong and of good courage; be not afraid; for the Lord thy God is with thee."—*Rev. Rutherford H. Moore, Minister, Richford, Vermont.*

The Chest of Joash

A special service for gathering offerings for the Lenten Season is planned in many churches. As a background for this service, the membership should read 2 Kings 12:1-16, also 2 Chronicles. Some pastors discuss the Scriptural basis for the service, and the vari-ous passages are read by members of the con-gregation.

The special service for gathering "self-denial offerings" may be made most impressive by having the Chest of Joash near the foot of a rugged cross. The old testament story of the Chest is most dramatic and lends itself for use in a special program.

How Long Can Church Members Listen

Prof. Frank J. Mather, director of the Museum of Historic Art at Princeton, con-cluded "after examining varying tensions and durations of esthetic experience from the sev-eral arts" that a person who can "stand for hours before a painting" is really enjoying himself and not the picture. Enjoyment of a painting or statue ceases after five minutes of inspection, he declares. Further, that theatric-al performances and the opera, aided by in-termissions, can hold the attention for two and a half hours; architecture for half an hour; music for half an hour at a stretch, or for three hours with proper intermissions.

It might be well for us, as ministers, to do a little experimental work in relation to our own powers of concentration, and then as-sume that our regular Sunday audiences are humans, subject to much the same short-com-ings.

The Church Service should then be outlined with a view to wooing the powers of concen-tration, rather than to weary and tax them, or even to challenge them.

Some Things to Order

1. The Seven Last Words, A. S. Baillie, The Bethany Press, St. Louis.
2. When Do Teachers Teach, D. S. Camp-bell, Baptist S. S. Board, Nashville, Tenn.
3. Special Day Sermons, Clovis G. Chapell, Cokesbury, Nashville, Tenn.
4. Musical Moments in Worship, E. L. Thomas, Abingdon Press.
5. Mission Studies in Seven Nations, Board of Foreign Mission, 18 East Mt. Vernon Place, Baltimore.

Study the list of Lenten Helps in the Index of this issue, and examine the schedule of sermons for study in *The Minister's Annual*.

Freedom of the Pulpit

It is reported in *Advance* (Boston) for Jan-uary that Rev. Alfred W. Swan of the First Congregational Church, Madison, Wisconsin, "has had something to say on the social and spiritual waste incident to the working of the unrestrained competitive spirit in business, and has pleaded for new motives in our economic life." His remarks "stirred one member of his church, head of a large accounting firm, who is also head of the School of Commerce in the University, to write the members of the church

in the obvious attempt to undermine Mr. Swan's influence, and if possible, to force him out. The attacks stirred Madison. The hundreds of students who fill the pews of First Church, Sunday after Sunday, responded loyally. Faculty members, townspeople were deeply grieved. The ministers of the city rallied to the support of Mr. Swan in no uncertain terms. Many laymen, both within and without the church, expressed their conviction that any attempt to control the utterance of a great pulpit is unworthy of that great university community."

Responsive Readings Wanted

I should like to ask for information on dramatic (sacred) material and responsive readings for a church anniversary. Belonging to a liturgical church I have, of course, orders of services. The items asked for would have to fit the occasion—anniversary of the founding of congregation. I have often wished for a comprehensive volume of responsive readings from the Bible as well as the classics of devotional literature.

Thank you for your kindness even if this letter does not bring the desired result. I am an *Expositor* subscriber for fifteen years.—*Leon Gehret, Hope Lutheran Church, Westgate, Iowa.*

Jesus the Personal Worker

I have often wished, Doctor, someone would write of Jesus as the Personal Worker as we find it in John 3 and 4. I have never seen an article or sermon on this part of His ministry have you? Then it seems to me the time is ripe to stress the power of the Holy Spirit and to warn the younger ministers of catering too much to the social to the neglect of the spiritual side of the Church.

For many years *The Expositor* was an inspiration and help to me for which I am deeply grateful. May it continue to bless others. If at any time I can contribute to its success please feel free to call upon me. In my 40 years of active work in the ministry and evangelistic field, some of the latter under the leadership of the late Dr. J. Wilbur Chapman, there may be something you may use; it is yours without money or price.—*L. G. Leggett, 717 Beach Drive, St. Petersburg, Fla.*

Modern Pictures Wanted

I have a stereopticon in my Church in Salina, Kansas. It is a Spencer Delineoscope and projects opaque objects. It is quite difficult to get good religious pictures and other pictures which might be used from time to time to impart great religious truths. The pictures of the masters will never be surpassed from an artistic standpoint and will always have a strong religious appeal—such pictures as the Perry and Brown Companies advertise. I would like to secure some modern pictures also and am addressing you to inquire if you know of any publishing firms who offers such pictures outside of Perry and Brown. I know, of course, that the various demoninational houses offer pictures in connection with their Sunday School literature but it is not that type of picture I want, nor do I wish pictures with reading.

In addition to a sermon I might preach on the Life of Christ, when I would use such pictures, if I would preach a sermon, say, on Trees, where could I get pictures of great, beautiful trees for illustration. This is just to give you an idea of what I desire.—*Benjamin R. Lautz, D. D., St. John's Lutheran Church, Salina, Kansas.*

MOTION PICTURES IN THE CHURCH GATEWAY TO THE WORLD

• WILLIAM L. ROGERS*

MAN has but to look about him to observe the tremendous influence of the motion picture upon this generation. No long ago I saw a small boy standing close against a movie poster showing a cowboy hero about to draw a gun on the villain. So completely had the boy identified himself with his hero that he seemed to be trying to press himself through the poster into the picture. He stood glaring at the villain and with one hand was drawing the gun from the cowboy's holster!

Since the rise of such organizations as the Legion of Decency would seem to indicate that the Church is aware of the powerful influence motion pictures can have on morality and character formation, it seems strange that it has made so little effort to use motion pictures constructively. It seems doubly strange to the younger generation of ministers who have been familiar with motion pictures since childhood.

After spending four years in college and three or four years in theological school the

average seminary graduate is called to a small church in a small town. Such was my own experience. I did not object to the fact that there was no city water supply and that I had to share a pump in the backyard with my neighbor, nor that there was no plumbing in the parsonage. I expected that. I did object to the fact that in the village with a population of six hundred, there were six churches (a seventh had been destroyed by fire), all crippled and only partially self-supporting, and that the interests of the community were largely bound up in a dozen odd clubs and societies to which everyone belonged.

While that village had a larger proportion of churches than most small towns, its interests and general outlook on life were fairly representative. National problems, social justice, and various world movements held little interest for the over-organized little community except as they were touched upon by the W. C. T. U. and the local Red Cross chapter.

A minister may well wonder how he can speak effectively on foreign missions to people to whom Bombay, Calcutta, Singapore, and Shanghai are almost meaningless names. But make no mistake about it, these people were not backward. They were for the most part intelligent, substantial citizens as good as one will find anywhere. The whole difficulty was that for one reason or another their environment tended to confine their interests to themselves and their own problems.

About the time Japan was beginning military operations in Manchuria some amateur motion pictures of China and Japan were made available to me by a traveller who had recently returned from the Orient. The papers had been full of war news and bristled with antagonism to Japan. Taking advantage of this public interest I scheduled a series of Sunday evenings services in which the pictures of China and Japan were shown.

These pictures were far from professional in quality. They contained no titles and had not been edited. They were simply a collection of animated snap-shots that any traveller with an eye for interesting scenes might have picked up. For explanatory material there were only the traveller's notes. Nevertheless the usually half-empty church was filled to overflowing during this series of programs.

It would be foolish to conclude from this fact that the showing of motion pictures of foreign countries would automatically draw large crowds to the church. In this case the current interest in China and Japan was largely responsible. The interesting thing about this experiment was not how many people attended the services but how they reacted

to the pictures. For the first time in the lives of many of the people, these foreign countries became real to them. They had actually seen places of which before they had but vaguely heard. They saw that like themselves the people of these countries worked for a living, had homes and families—in fact that they were actual human beings. The net result was that they were more interested in the people of these countries, more disposed to feel friendly toward them.

Even the best-hearted church people cannot be expected to give their hard-earned cash for the support and help of a strange people on the other side of the world of whom they know nothing, and in whom, therefore, they have no interest. But let the church people enter the gateways to these foreign lands. Let them get acquainted with the people. Let them see human needs. Let them see the missionaries in action ministering to these needs and the people of the church immediately want to share in that work. The reactions of the people who saw the simple pictures of Japan and China made it obvious to me that the nearest thing to taking church members to the mission field was to show them the field in motion pictures which served them as a gateway to the world.

It became obvious, too, that motion pictures could be a vital force in broadening personalities through an increasing range of interest in the world about, and that they could well serve in developing friendly international relationships.

These experiences confirmed the conviction that the powerful character-moulding force of motion pictures could be used as well for good as for bad. I thereupon determined I would do what I could to help other ministers make use of the motion picture as an effective tool for reinforcing the work of the Church.

* William L. Rogers is an executive of the Religious Motion Picture Foundation, who was formerly a minister of the Methodist Episcopal Church. He is a graduate of Ohio Wesleyan University, received the degrees of S. T. B. and S. T. M. at Boston University School of Theology, and has also studied at Union Theological Seminary in New York City.

Becoming interested in the use of films by churches, M. Rogers took advantage of an opportunity for travel to take motion pictures of mission activities and native life in India, Palestine, Turkey, and Egypt. In one of his films, "Padre Sahib," missionary work is for the first time presented in dramatic motion-picture form. This picture is being actively used on the Methodist Episcopal Church to stimulate interest in world missions.

Mr. Rogers' first work at the Religious Motion Picture Foundation was in connection with the production of "The New World," an eight-reel film history of the Protestant Episcopal Church in America. He produced "Japan and Her Problems," a film prepared with the cooperation of prominent Japanese in New York and America, with first-hand knowledge of Japan. Mr. Rogers has also directed a number of other motion pictures which, like the two mentioned, are now being distributed to church groups.

NOTED LECTURERS NOW USING 16mm FILMS IN LARGE AUDITORIUMS

LT. COMMANDER GEORGE NOVILE, second in command of the recent Byrd expedition to the Antarctic, took over 64,000 feet of 16mm. film to record the activities of the expedition. With a Bell & Howell 1000-watt 16mm. auditorium projector, which he carries with him, he is now giving illustrated lectures of his Antarctic experiences all over the United States. In 1926, Noville flew with Byrd over the North Pole and in 1927 accompanied him on the Transatlantic Flight to Europe. Noville also participated in the first Navy round-the-world flight and was First Superintendent of the U. S. Transcontinental Air Mail.

Capt. Irving Johnson, just returned from a trip around the world in his ninety-foot schooner, The Yankee, is also using the same type 16mm. projector to show films in connection with his lecture work. Captain Johnson has shown his motion pictures to audiences of more than 3400 people with fine results. One of these big audiences was in Eastman Auditorium, Rochester, N. Y., and he has just received an invitation to return for a repeat engagement.

Capt. John Craig, who has visited 39 different countries in the last six years, making adventure motion pictures, is another convert to this sort of 16mm. projection for lecture work, as is Richard Finnie, the brilliant young Canadian traveler and lecturer. Mr. Finnie is this season presenting a new illustrated lecture, "Wandering Through French Canada," the motion pictures for which he took entirely in 16mm. Part of the film is in natural color. He attains brilliant color pictures on the screen, and movies in color are a genuine asset for any lecturer who uses illustrative material.

Other well-known lecturers, including Arthur C. Pillsbury of "In and Under the South Seas" fame, are going into 16mm. movies. Pillsbury, we understand, will soon announce all his lectures available in 16mm.

One of the finest lectures presented by The National Geographic Society in Washington this past season was illustrated with 16mm. films projected by a Bell & Howell 1000-watt projector. The lecture was given in Constitution Hall which seats upwards of 4,000 people.

In a recent issue of Program magazine, which is devoted to the lecture field, is an editorial by James B. Pond, to the effect that the new B. & H. machine has solved the projection problems of any lecturer who uses motion pictures.

Besides affording large-sized (up to 20 feet wide), brilliant pictures, the 1000-watt 16mm. projector can use 1600-foot reels and thus show a full hour of pictures without change of

reels. A trained operator is not necessary, for all that is needed is to start the projector going, and it will run right along until the entire 1600 feet of film are projected.

THE NEW VICTOR DIRECTORY OF 16mm FILM SOURCES

THIS new directory is unique in that it represents, so far as we are able to discover, the *only* attempt that has ever been made to list *all known sources of both the silent and the sound 16mm. motion picture film*. Many articles and lists have been presented to the reading public, valuable so far as they have gone, but making no pretense whatever of even approximating a complete directory of both sound and silent film.

For that pastor whose parish equipment, as it should, includes 16mm. motion picture equipment, such a list or directory as the new Victor production, becomes a priceless asset, for it tells where he may buy, rent or borrow silent or sound-on-film motion picture films on such a variety of subject matter as to provide him with the essentials of a permanent and regular program of parish motion pictures.

These directories are distributed, one only per person, without charge. Where more than one is wished fifty cents for each additional copy is asked.

In addition to the actual lists of sources the book carries a wealth of information in the way of articles, both suggestive and educational on numerous phases of motion pictures equipment and applicability.

For the present user of 16mm. equipment such a dependable book is essential. For the non-user it will be a veritable eye-opener as to the effectiveness and acceptability of such equipment in the parish as well as to almost limitless field and scope of available film sources.

By all means secure a copy. They may be had by addressing a request card to the *Expositor*, 815 Caxton Building, Cleveland.

A Desk Microphone Available for Churches

Data Sheet No. 6, recently released by The Brush Development Co., describes that concern's "desk" microphone. These instruments are small and inconspicuous. They can be hidden in lecterns or pulpits and are, therefore, ideally adapted for use in churches. Tonal qualities of the voice are reproduced perfectly. Vision of the congregation is not impaired. Ministers are not restricted in delivering their sermons and are not required to direct their voices into the microphone.

Usual practice is to connect the desk microphone to "high-gain" amplifier, of a type easily available in any radio supply store, and thence

to loud speakers. These, when properly placed, carry the voice into the furthest reaches of the auditorium. Bad acoustics are overcome. Additional and more complete information may be secured from *The Expositor* upon request.

The Communion Token

"The use of Communion Token Cards has been quite effective in this church for some years," says Rev. Homer M. Campbell, Cincinnati, Ohio.

Read how they are distributed. See the card below. He says, "The Sunday before each quarterly communion, volunteer distributors are given the cards. Each worker has a district of about twenty-five or thirty names, and the tokens for each family are placed in one envelope. This is not mailed, but the distributor delivers it to the door of the home, sometimes going in for a few minutes, sometimes with just a word to indicate that each one is expected to be present for the sacrament. Since many of our people cannot be present Sunday morning, the communion is also served for those who remain for it on that Sunday evening, at the close of the service.

"The Token Card serves more than one purpose. It not only is an announcement of the approaching Lord's Supper, but as the people are urged to place the stub bearing their names in the offering plates, this gives the church office an opportunity to keep a record of those who attend communion. This fact is known, and partly because of that the largest services of the year, with the possible exception of Easter, are on communion Sunday. The prayer meeting hour on Wednesday night is devoted to preparation for communion. A talk by the pastor on some phase of the Lord's Supper, or other appropriate communion theme is given. On Sunday the entire morning service is centered around the sacrament, with a brief spoken meditation, fitting music, and ample time for silent meditation during the serving of the elements.

"The message on the Token Card is sometimes a verse of scripture, sometimes a verse of some communion hymn, or a sentence or two of invitation by the pastor, encouraging each member to come. Extra stubs are carried by the ushers for any who may have forgotten to bring theirs, and the names are written in the place provided. This plan can be varied to suit local conditions, but the communion Token Cards are a proven help when properly used."

A Token

Of Loyalty to the Saviour Who said
"This do in Remembrance of Me"

Name and address of the communicant here.

Place on the Offering Plate, Communion

Sunday

October 6, 1935

"The Lord Jesus took bread, and when He had given thanks, He brake it and said, Take eat; this is My body which is broken for you; this do in remembrance of Me." 1 Corinthians 11:24.

The Sacrament of the Lord's Supper will be administered at both the morning and the evening services

Preparatory Service at the prayer meeting hour, 7:45 Wednesday evening, October 2nd.

NORTH PRESBYTERIAN CHURCH

Distributed by

Twenty-five distributors have about 25 names each, and they deliver the tokens in person the week before communion. Distributors name is stamped here.

BULLETIN BOARD SLOGANS—MARCH

Souls rather than dollars are our economic necessity.

We depend too much upon system and too little upon salvation.

Back of human nature those who look find God.

The greatest joy comes in sharing it.

Like any other tender growth Love may die of neglect.

Selfishness can be the root of all evil as well as anything else.

Nothing can be shoddier than shoddy religion.

Scandal will always outdistance Truth in a race.

Fear of death always is the fruit of a life.

God helps those who help others rather than themselves.

Ignorance is the hot-bed of gossip.

Evil creeps in only when you give him room.

Usage is no standard for clean words or lives.

Heart Trusters rather than Brain Trusters are needed.

You cannot inherit character. You must build it.

Your children show what you are.

Failure soon overtakes indifference.

Habits pull one up or down.

You rue your words not your silence.

Our words indicate what our thoughts have made.

A swelled head indicates a contracted mind. Religion, like a car, deteriorates with disuse.

The fruit-laden tree draws the brick-bats.

Leisure is harder work than labor.

We can't enter heaven before heaven enters us.

T H E P U L P I T

MOUNTAIN TRAILS

• CHARLES A. WEED

[*Text, Luke 15:6b: "I have found my sheep that was lost."*]

THE Master always took illustrations from the life that was familiar to those with whom he spoke. It was his simple stories illustrating profound truths that won not only the admiration, but the genuine love of the common people among whom he labored. He never dealt in the high-sounding theological terms of the religious leaders of his day, but rather brought a direct message of the Father's love, and his desire that mankind should love one another as well as worship him. It was this direct method that marked Jesus as one having authority more than the scribes and Pharisees.

Today we may still see the shepherd, as of old, leading his flocks over the old Syrian hills. At night shepherd and dog gather the sheep together in order to protect them from their natural enemies. How different is this relation from anything we know in America today. We, in the midst of our famed machine age and industrial activity, may well stop and consider, as did the Nazarine, the tenderness with which the shepherd looks after his sheep. How true to life is the story of the shepherd leaving his ninety and nine sheep safely within the fold, that he may seek over rock and craig until the one sheep which was lost is found and returned to a place of safety. Also how applicable is this story to our needs of today, showing as it does God's care for humanity which has so often wandered off the path of safety.

Humanity, the very sheep for whom the shepherd was willing to give his life, is today lost in a maze of economic and political entanglements so bewildering that no power short of the strong arm of the Good Shepherd can possibly effect a rescue. As the lost sheep struggled, bleating, over the sharp stones and through endless passes; so humanity is today striving to find some way out of the wilderness of doubt and misunderstanding in which it is wandering because selfishness and greed are followed rather than the injunction to love God and treat mankind as brothers. Statesmen, politicians, labor leaders, economists, and

all other groups of leaders are wracking their brains to find a way out. Men may cry peace, peace, but there will be no peace until the spirit of the Christ is instilled in the hearts of mankind, and all men, learning to follow Him, will put into practice in their lives the principles of the Prince of Peace.

Governmental officials have studied conditions and recognized that there is much wrong in our basic industrial fabric, and they have tried experiment after experiment in an attempt to regain prosperity for the American people. Cotton crops have been reduced by limitation of acreage. Farmers in the cotton belt have received money to omit planting, or to plow under crops already growing. But while one group of individuals gains financially, another group feels the sad effect of imported cotton or limited labor. In the mid-west swine have been slaughtered, and the owners paid for the loss, thus making a certain amount of easy money for some while others have suffered greatly by the artificial control of a commodity. Many families with very limited incomes have, because of the rise of prices of meat, been forced to omit this food from their tables. Like experiments have been attempted in the potato industry and in many other lines of production. All of these are simply manifestations of the fact that there is something wrong with present conditions. Yes, the conditions clearly show that humanity today is lost in the wilderness of selfish grasping, and these moves are an attempt to find a way out. The Guffey coal bill was another effort to forestall undesirable condition in one of our great industries. Whether people approve of these measures or not, all must realize that they are but idle gestures toward locating the much desired goal, namely, that state of well being where all will labor for the common good. Again let us state that until the sheep hear the shepherd's voice and turn unto him all advances toward concord and harmony in life will be but partial at best. There is only one salvation for an overturned civilization,

and that lies in Him who said, "Come unto me all ye who are weary and heavy laden and I will give you rest." He alone can cure the ills of the human soul.

Look for a moment at Soord's great painting, "The Lost Sheep." There is the crag upon which the sheep was safely feeding, but it leaned too far over the edge, possibly to reach some choice clump of grass, and it immediately became helpless as it fell beyond all hope of regaining safety by its own strength. It was saved by a vine in which it chanced to become entangled as it fell. Even then its prospects were little better as the deep gorge yawned below and great birds of prey circled above. All of this was changed, however, as the shepherd, willing to risk himself for the sheep, reached down and lifted the helpless animal to safety. And in Soord's masterpiece the Good Shepherd reaching for the lost sheep displays even more than the shadow of the Christ with outstretched arms on the cross. Thus the human race is lost today, with the yawning gorge below and the birds of prey above, unless justice and righteousness are enthroned supreme. The spirit of the Christ is the only hope for a lost civilization.

Did you ever drive your car up a steep mountain road? In doing so many a driver loses his sense of equilibrium, and, failing to realize how steep the road really is, wonders why the motor does not pull better. Just so it is with mankind today. The pathway is very steep and the sense of perspective has been lost. The true sense of honesty has been lost, honesty to one's self as well as honesty to God and fellow men. A large portion of humanity has lost its sense of loyalty to the high ideals of God as they were displayed in Jesus. Too many people are looking for what they can get rather than what they can give; forgetting the command, "Thou shalt love the Lord thy God—and thy neighbor as thyself." The real estimate of human values has been abandoned.

The only plan of salvation which will really save the world is Christianity. Russia is trying Communism as a substitute for religion. But the people of Russia are not being lifted either economically, culturally, or spiritually. Communism has failed to lift the lost sheep back to the safe path. Germany is pinning her faith on Nazi ideals. But the spirit of intolerance exists and souls are hungry for the living bread. Italy proclaims to the world that Fascism is the solution. But in her own case it has led to war rather than peace.

What then is the Christian plan that today we uphold as the only hope of a perplexed

world? In the first place Christ came to seek and to save that which was lost. Unless mankind can realize that it has missed the path, the Christ will not reach the lost sheep. If a man could save himself he would have no need of a saviour. It is when the Christ is recognized as the only source of help that he will come in and sup with us. The great teaching of Jesus was that men should respect God as Father, and treat fellow men as brothers. If this is done there can be no war, for man cannot kill his brother. With the principles of Christ in daily practice there can be no labor troubles nor profiteering, for each man will deal in brotherly love. Of course, this is ideal, but it is the only plan that can save the world.

It is useless to talk of individual salvation and let humanity as a whole go to destruction. Christ must live in the hearts of men, and show forth in their dealings with their fellow men. Christian thinking and acting must be of such a quality as to influence mankind, and lead mankind out of the wilderness in which it is now lost.

Only the spirit of the Christ can solve the problems of the world today. Whether the problems be personal, national or world-wide all other plans are but partial and temporary. It is only as the spirit of Christ guides the leaders that they can make any headway toward saving the world from its present condition.

Many years ago John Knox prayed, "O God give me Scotland or I die." And he was so powerfully backed up in his prayer with honest labor that Queen Mary was forced to say, "I fear the prayers of that man more than all the armies of France and England." John Knox helped Scotland to solve her problems of that day because he lived close to God. The Wesleyan movement averted a very grave crisis in England. And the Great Awakening had much influence on the formation of American life in early times. Now the time has come when America must have a real awakening or perish. The conditions of today demand more than simple experts sitting at desks and drawing up plans which may or may not work. Starving bodies and crippled personalities require more than experiments, plausible as they may be. These conditions may be solved, and humanity may be saved only by a united effort on the part of Christian people to put into practice in their daily lives the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind—and thou shalt love thy neighbor as thyself."

THE MEANING OF THE CROSS

• CHARLES F. BANNING

THERE is no educational institution the world has ever seen that compares in its symbolism with King Solomon's temple. Every stone, every pillar, the horns of the altar, the curtain, the arch, the furnishings all had a deep, significant meaning. The pilgrim to the temple was told its story and told its meaning stone by stone. This is why the temple of King Solomon was so dear to a son of the law. Each stone spoke to him and told him its meaning.

What the temple was to the follower of the law the cross has become to the follower of Christ. It has become the symbol of self-denial, atonement, unselfish love. A symbol of the God-filled, Christ-centered life. At the time of the reformation our Protestant forefathers thought the Catholic church had over-emphasized the cross and had crowded Christ out. We have swung to the other extreme. We have forgotten the meaning of the cross. It is time we ask, "What is the meaning of the cross?"

I. The cross reveals the value of the human soul in the sight of God. In Jesus' day human life was very cheap. Children, if not wanted, were disposed of. A slave might be killed by his master and no questions asked. Thousands of human beings gave their lives in the gladiatorial combats. Nero lighted his garden by using human beings covered with pitch as torches in one great spectacle. The cross shows that God saw the value of the human soul, that He had faith in men and that men were worth saving. The cross shows that God was even willing to give His only begotten Son to redeem men. In the light of the cross of Christ, human life can no longer be considered as cheap.

II. The cross reveals the true nature of God. It shows Him as limitless love, forgiveness beyond measure, tender compassion beyond all hope or imagination. The law of the Old Testament was cold and harsh. It allowed an eye for an eye and a tooth for a tooth. It guaranteed justice but not mercy. Righteousness was cold and exacting in Jesus' day. No one thought of God in terms of a shepherd going out to suffer that he might save a lost sheep. No one even thought of God forgiving and receiving a sinner as the father received the prodigal son. The cross showed that God would set no limit of love or sacrifice to attain man's redemption. The cross reveals God not as a cold judge, but as a loving, heavenly father.

III. The cross from the human side shows the awfulness of sin. There is no other word which quite expresses the same meaning as that word "awfulness." Selfish, self-centered men saw that Jesus was interfering with their narrow views and sinful practices. They lied about Him. They bribed men to make false charges against Him. They perverted justice. They violated the laws of both God and men. They refused to allow Jesus a fair trial in their mad effort to get Him out of the way. The cross shows to what limit sin will drive people. It shows that when men are in darkness they hate the light. When they are deep in sin they hate righteousness and will go to any limit to destroy that which disturbs their sin.

IV. The cross next shows the price that must be paid to overcome sin. It reveals the awfulness of sin and the tremendous cost of the redemption from sin. It required even the life of the Son of God to break its power.

"There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven to let us in."

The prophets and John the Baptist had denounced sin. They had preached righteousness but it seemed to do little good in breaking the grip of sin. Jesus healed, preached, loved, plead with men, but of little avail. Instead of turning away from sin they turned against Him. Jesus was willing and had to go the limit of a sacrificial death on the cross to break the power of sin. He came into this world for the purpose of saving sinners and He had to go the limit of the cross because sin had such a grip on men. The cross shows the price that had to be paid to break the power sin had over men. Truly without the shedding of blood there is no remission of sins. The redemption of mankind cost the supreme price of His death on the cross.

The cross has always been considered as tragedy. It was a tragedy that His young life was cut off in this way, that he had to bear the shame of death on the cross, but it is also a climax. It is not a defeat but a victory. That cross has transforming power. It has become the greatest power in the world today; that power can take a wreck of a human being and can make of him a son of God.

V. The cross further reveals the way of salvation. Had there been no cross there would have been no resurrection morning. Wherever there is no cross there is no redemption. Un-

less a grain of wheat fall into the ground and die it abideth alone. If I be lifted up I will draw all men unto me.

VI. Finally the cross today stands as a challenge to men. We are not called on simply to believe in Christ. That is easy. It is much easier to believe on Him than to deny Him. We might believe on Him and not be saved. We are not called on to defend Christ. He needs no defense. Men have been trying to discredit His life, death and resurrection for 1900 years, but His influence has been growing continuously.

We are called on, however, to bear our cross, to live the sacrificial life of which the cross is a symbol. The Christian life is a challenge to us to be crucified with Christ. It is by the sign of the cross that we are to conquer and know our way. The cross is that which distinguishes the Christian religion from all other religions of the world.

In one of the art galleries of Europe there is a portrait of Christ in a small room in which there is no other painting. Those who care to see this picture are led into the room in dark-

ness, then two candles are lighted on each side of the portrait and reveal the beauty of the painting of the Christ. These candles give themselves to show forth the face of Christ. That is what every Christian is challenged to do, to give himself to show forth that life. Paul stated it, "I live, yet not I, but Christ liveth in me." The purpose of the candle was to show forth the portrait of the Christ. The cross is a challenge to the Christian to show forth the Christ-like life.

Near Lake Chautauqua there is a hill that marks the divide between the Ohio River and the Great Lakes. The water falling on one side of that hill goes down into a tributary of the Ohio and out into the Mississippi. The water on the other side of the hill flows through a tributary into the Great Lakes and out through the St. Lawrence into the Atlantic Ocean. The cross marks the dividing line in human history. It also marks the dividing line in any human life. The world has been different since that hour when Jesus bore His cross. Human lives become different from the hour that they begin to bear their cross and live for Him.

THE ALL SUFFICIENT CHRIST

• E. C. McCULLAGH

[[Mark 4:35-5:43.]]

IN this passage we have four narratives showing the power of Jesus; the stilling of the tempest, the healing of the demoniac, the cure of the woman with "an issue of blood," and the raising of the daughter of Jairus.

These stories are told vividly, strikingly and with many touches of reality. It is only as one gets down to a study of the language that one realizes the power of them. I can imagine that they were very popular in the early Church and were told again and again. The message they convey is one that would appeal to the hearts of all men. They show the power of Jesus in the presence of natural disturbances, mental derangement, natural disease and death.

Mark's portrait is of the manhood of the Master. It is in all things a striking picture, told simply with many realistic touches. Here we see Jesus dealing with all those things that affect the well-being and the life of man; nature, disease and death. Nothing is too difficult for Him. He is the all-sufficient Christ.

Space does not permit of dealing with all these stories in detail. But let us take the

healing the demoniac, for of all human illnesses probably insanity is the most dread and difficult to handle. This account has raised much controversy and many of us have hesitated to preach on it. But after careful study of it, it will be seen to be one of the most valuable of the miracle stories.

We must first of all distinguish between the facts and the framework of the narrative. The facts are the place, the man, the cure, the swine, and the reaction of the people and the man himself to the cure. The place can be pointed out to-day on the shores of Galilee, the hillside and the tombs. Granting the theory of demon possession, then the facts fit naturally into the framework in which they were related. Knowing the beliefs and thought forms of the age, the account could not have been given in any other way.

Every age clothes the facts of life and history in its own thought forms. It could not be otherwise. We live in an age which does not believe in demon possession and naturally being given the facts we could give the account in another form.

Madness, however, is one form of human illness that lends itself most to the theory of devil possession. Dr. Oliver in his book "Fear," tells the case of a demented woman under his hospital care. She seemed at times quiet and normal, but there was present in her mind a determination to commit suicide. She was carefully watched, but one evening when the nurse brought her drink she managed to break the glass and secrete a fragment without the knowledge of the nurse. She was exceptionally quiet that night and completely deceived the nurse and during momentary absence she gashed herself and died. The doctor speaking of it said, "The devil won." It seemed to him in fighting for this woman's life, he was fighting against an invisible demoniac power.

The same doctor in the same book tells a patient that there is one class of people who never come to that institution, those who have a simple faith in Jesus Christ and try to live according to His teaching. It is well-known that fear is the one fertile cause of much insanity and near insanity. Those who believe on Jesus and sincerely follow Him are freed from fear. Faith and fear cannot dwell in the same breast. If we really believed on Him there would be fewer careworn faces among believers and fewer gray hairs.

While demon possession is foreign to the thinking of this age, we should not be too cocksure. Missionaries working in Asia have come across the same ideas as prevailed in the time of Jesus. A personal friend of mine working in Manchuria, of whose sanity and common sense I am assured, tells me that New Testament experiences are very common out there. He has been enabled by the grace of God through prayer to cure many cases of what are there known as Devil possession.

But apart from all this the great fact of the miracle is that Jesus was able to help his man in such desperate need. He was probably on His way to His favorite oratory of the mountain-top. As He went up the mountain-side, an appalling adventure befell Him. He was passing the place of the dead when there rushed forth a man more like a wild beast than a human being. In the language of the age, he was a demoniac, or as we would say a lunatic, a raging madman. His own people could do nothing for him, and he was allowed to roam at large. These people were wont to haunt burial places, naked or half-naked, seeking shelter at night in the cave tombs. The Gaderene demoniac was a terror to the neighborhood and at night his eerie cries could be heard and mothers would gather their children together frightened. Attempts had been made to fetter him, but with superhuman strength he had burst the bonds, and howling he roamed over the hill-side cutting himself

with sharp rocks. He was left to himself and lived in the world of his own delusions. Jesus meets him unafraid and in some wonderful way, which we cannot understand, a soul was set free and restored to normality.

In the social sense the value of what Jesus did is clearly seen. Here was a man completely anti-social. By the power of Christ he was made a social being of value to society for he had a message for men.

Is not this just what Jesus does for men? He makes them social beings. Selfishness, malice, greed are anti-social. The man who thinks only in terms of self, works for self, is an anti-social being. In fact all sin is anti-social. The evils of society are due to man's disregard of the teachings of Jesus, his unwillingness to submit to the discipline of Christ. It may be said that like the demoniac he cannot help himself, he lives in the world of delusions, he is the victim of evil suggestion, until he is set free and breathes in the clean air of Jesus Christ, and lives in a real world.

We read that the madman was "clothed, and in his right mind," when the town's people came out to see what had happened. We are told that they were afraid. But when they heard about the swine, "They began to pray him to depart out of their coasts."

Here we see a peculiar trait of human character. In popular opinion very often the human is inferior to the material. Two thousand swine had been lost! In all probability the herd had become frightened and stampeded. Naturally they would rush down the declivity and, maddened, fall into the lake. But the material loss overshadowed the restoration of the madman. Jesus was responsible for the loss of valuable property. The fact that a man was saved was nothing compared to the fact that a herd of swine had gone. To Jesus the man was everything, the swine nothing.

How often has human nature revealed this viewpoint in the past and in the present. During the Industrial Revolution in England, boys and girls of six, seven and ten years or more worked fourteen, sixteen and more hours in factories and mines day after day. Their childhood was stolen and their maturity shortened and dissipated. In Parliament, churchmen blocked remedial legislation on the ground of national wealth and power. Selfish interest always succeeds in clothing itself in grandiose language. What if men work so long hours that they have no time to cultivate their minds and feed their spiritual lives? What if wages are so low that they and their families can barely live? The Juggernaut of Progress has ground the bodies and souls of men beneath its wheels in all ages and no less today. The sacredness of Capital! The inviolableness of Property!

At Galveston, Texas, some time ago a cotton boat caught fire. The crew threw overboard bales of cotton until they had to jump for their lives. Tugs began coming to the scene and actually ploughed their way through the struggling men in the water to save the bales. Why? A bale of cotton was worth forty dollars each, while the men were worth nothing.

The war-makers are possessed of the same viewpoint. What is the value of human life compared with armament profits, territorial accretions and national aggrandisement? Nothing in their view. But in the view of Jesus Christ the individual is of infinite value. Every last son of man is worth the death of the God of the universe.

JUNIOR PULPIT

SAMPLES

• W. J. GREGORY

["He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much."—
Luke 16:10.]

Some boys were playing catch as I passed along the street. One of them muffed the ball and out came a word of "strong language" such as Christian boys and girls are trained not to use. Just then he saw me. He looked ashamed, and said to me by way of apology, "I did not mean anything by it; it just slipped out." It did not seem to occur to him that the word could have slipped out if it had not been in, and quite close to the door.

There is a man, by way of contrast, whom all the world delights to honor for his leadership in Christian work. Half a century ago he was in college. There he stood foremost in studies, was a leader in Christian work and was one of the best ball players. The fellows got into the habit of swearing when things did not go to suit them. Bob stood it as long as he thought he ought to, and then he went to the captain and said that he wished to turn in his suit and leave the nine. The captain said, "Why, we can't spare you. You are necessary for the success of the team. What is the matter?" Then Bob explained that he could not associate with men who were so profane. "If that is all," the captain said, "we'll soon change that." The result was a winning team that could play the game without swearing,—a college nine that showed how the game should be played.

Likely enough you young folks do not realize how completely the law of the sample enters into all business, and how exactly it is applied. A merchant whose goods are not "up to" his samples would quickly find himself discredited. And it takes very little of that which is below grade to pull down the value of the whole. One boy with an untrained

tongue can spoil the reputation of a whole team.

Here are two bottles of beans. I got them from the Board of Trade. They look alike; but if you examine closely you will see that there are three or four specked beans in one bottle, and not more than one in the other. That is all the difference between first and second grades, but there is a very decided difference in price.

One time, years ago and a hundred miles away, a farmer raised a large field of beans. He had more than a carload of them. In the field there was a low spot, not so very large, but the beans that grew there got wet and were speckled. Instead of feeding the imperfect beans from that spot to his sheep, he said to himself, "That one wagon-load with only a few bushels speckled will not make any difference;" and he loaded it in with the carload of good beans. When the car came to the elevator, the man with the sampler* went into it. He found good beans in four of his tests, but the fifth time he found the streak of speckled beans, and *the whole carload was bought as second grade*. One man paid dear for his lesson on the law of the sample. Thousands of carloads of grain come into Chicago. Samples are taken from every car and are compared with the standards of the Board of Trade; and the cars are graded and priced accordingly.

Here are two bottles. One contains what looks like dust or dry cement; in this other little bottle you can see a shining pellet about as big as a turnip seed. This is their story:

*Describe or show a grain sampler.

There is a gold mine in the Rocky Mountains. The ore from it is brought out from the mine on tramway and loaded in a freight car to go to the smelter. As a car is being loaded, one man, called an assayer, picks up a lump or rock every now and then. By the time the freight car is full, he has perhaps a wheelbarrow full. He runs this all through a crusher that makes fine gravel of it! Then he mixes it all up thoroughly, and when it is mixed up, he takes out a shovel full. This he grinds finer than flour. Then he takes this to his precision scales and weighs out a little over an ounce,—just what is in this bottle—which on the scale he uses is 29,166-2/3 milligrams. That is called an "assay ton," because it has as many milligrams as there are troy ounces in an avoirdupois ton of rock. This sample ton is put in a crucible with the necessary chemicals and heated to melt the precious metals. This little button in the other bottle is the gold and silver from one assay ton. The assayer knows that for every milligram of gold in this button, the smelter should return him the price of an ounce of gold, or \$35, for every ton of the ore in that car. For every milligram of silver in the button, times the number of tons in the car, there should be paid 50 cents, the price of an ounce of silver. Another assayer at the smelter makes the same tests, and they agree very closely.

So we see the rule of the sample runs through all business from beans and dry goods to gold and silver. The man in charge of the foundry where steel is made takes a sample of two or three pounds from every kettle full to test its quality.

And it is the same with people. It is so in

school. The teacher doesn't ask you every question about all the course; he picks out ten questions or so, and he can tell very accurately from your answers whether there is ten percent, or twenty percent, of what you ought to know about his subject that you do not know. But not only our examination papers betray us. Our every day talk, our daily habits, some say that even our handwriting tells all about us. We may try to fool ourselves by saying that this loose word will never be heard, this bit of dishonesty will not be found out. That is what men say; but what does God say? "For every idle word that men shall speak, they shall give account thereof." And, "He that is unrighteous in a very little is unrighteous also in much."

Little straws show which way the wind blows. You may have no idea how little things will show how a boy or a girl has been brought up—whether they come from a Christian home, a home of refinement; whether they have learned to respect God's house and God's word and God's day. It is not some big unusual occurrence that shows our deepest convictions. We have learned how to behave on great occasions; we are prepared for them. But the little things, the trifles, the unexpected that take us unprepared, that we think do not amount to anything—these are the things that test us. It is just because they are "insignificant" that they become really significant. They show us as we are in times that we think unimportant, and that is as we really are.

Trifles are samples because they are trifles, and since they are samples, they are not trifles. There are no trifles.

LIFE'S SPIRITUALITIES

• LOUIS FORSYTHE KIRLIN

The prophet Isaiah paints for us a most interesting picture of an Oriental woodsman and his idolatry. The woodsman first of all administers to the bare necessities of life. He hews down a tree, kindles a fire, bakes bread, and roasts for himself his game. Having thus satisfied his hunger, he enjoys with satisfaction the fire, saying, "Aha, I am warm, I have seen the fire," and thus he administers to the comforts of life. And then, out of the remaining wood, he hacks out for himself a graven image, and falls down before it and worships. It is good for his body to be well fed and warmed, but it is not enough to satisfy his temporal needs; he is conscious of a spiritual

[*"The life is more than meat, and the body" more than raiment.*—Luke 12:23.]

need that craves satisfaction. And so with his primitive knowledge he turns his face toward heaven. In his pagan blindness he feels after God.

What is true of the Oriental woodsman is, in a measure, true of us all. The material things of life leave us unsatisfied at their best. And there is within each one of us that which looks above the temporal and turns its face toward heaven.

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tive to the most intelligent. "Life is more than meat, and the body more than raiment."

I would have liked to have been on that Palestinian hillside on that day. I would have liked to have seen the expression on the faces of the multitude when the Master uttered those words. Life in that generation was in many ways similar to our own. Meat and raiment were the things people were most concerned with. To have an abundance of material possessions was considered a favor from God. Men were judged largely on outward appearance. The scribes and the officials of the temple paraded their authority in robes of rich and royal colors in much the same way people today display their wealth and authority through the medium of clothes and expensive cars. But the voices in the wilderness were not silent. The words of the Master were indicative of a group that saw beyond.

"Life is more than meat, and the body more than raiment." Perhaps some of you are thinking: "That is all very well, but what shall we eat? We cannot possibly get away from that question. We cannot live without bread. It is the staff of life. We must all take our places in the world's incessant struggle for food. We must have raiment. We must have some comforts. To be reduced to the bare necessities of life would mean to return to the state of the savage. Comforts administer, not only to human happiness, but to human progress." They are ever pressing questions—these questions that relate to the necessities and comforts of life. We would be foolish to ignore them. *But it is not life merely to exist. Life means something bigger, finer and nobler than that.*

How do you Judge a Man?

The untimely and tragic death of Will

Rogers shocked the country. One of the great contributions Mr. Rogers made to our American life was his homespun simplicity and common sense philosophy. In his daily columns he would often strip men of their sham and vanity, and in his humorous way, judge them solely by what they are. What is your standard for measuring a man? Is it wealth? Is it social prestige? Does it depend upon the kind of clothes he wears or the make of car he drives?

The soul is bigger than the body. The soul is the vital, spiritual part of a man. The body with its wrappings is the material part. The spiritual has the finer origin, the spiritual is made of diviner elements, the spiritual will continue to live when the material lies moldering in the grave.

An Ultimate Choice

Men and nations must ultimately make their choice. If they wrap themselves up in self-centered ease, they will presently have no soul left with which to face reality. How hardly shall they that live only for material things, enter into the kingdom of God.

The life is more than meat. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And the body is more than raiment. "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

The Son of Man had not where to lay His head. His was a wealth not made with hands, eternal in the heavens. To live life in its richer and fuller meaning, to realize, that there is in the world something higher, nobler, and richer beyond the material things, is to follow in His steps and to live for eternity.

A RISE IN TEMPERATURE

• W. R. SIEGART

Just a few days ago I was talking with the representative of a seed merchant. We discussed seeds of a certain plant which a customer had ordered. I knew this plant because I once tried to raise it, and did succeed in flowering it. But it is very difficult to raise around here because the climate is not just the right kind. A few degrees in temperature often makes a lot of difference to growing things.

["Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32.]

Recently I was surprised to read that some one found in the soil of England many kinds of seeds from tropical plants. They must have been carried there by the wind. But they will never sprout and grow because the temperature is not right. If the temperature of England were raised a few degrees it would be a different sort of country.

Over in Siberia they often dig animals from the ice. These particular animals I have in

mind lived there when the climate was warmer than it is now. The temperature dropped and they died.

Some scientists say if the average temperature of the earth were raised three degrees many of our icebergs and glaciers would melt and mountains which now have snow would be covered with grass, flowers and trees.

So you see this matter of temperature is very important. I wonder if you ever thought about temperature in the Christian life?

After Jesus had risen from the dead he walked with two men to a town called Emmaus. They did not know who He was until they were eating. Then He went away. Of course the two men were excited. They had seen the risen Christ. But they could not understand why they had not recognized Him before. One of them hit upon a very important thing when he said, "Did not our heart burn

within us, while he talked with us by the way, and while he opened to us the scriptures?" Of course their hearts had been burning. At the time they could not understand it. But when Jesus comes to us He always brings a rise in temperature; a glow and warmth of heart come to us.

That is always true. Jesus warms the heart and makes different people out of us. We know that when winter comes and the ice and snow are on the ground things do not grow. But when the springtime comes and the temperature rises the earth becomes filled with beauty. So it is with us. When we shut Jesus out of hearts they become cold. Of course we cannot be happy with such hearts. Of course beautiful flowers of life will not grow in such hearts. But let Jesus come and live with us and a warmth comes over us. There is a rise in temperature. Then we are happy. Then beautiful things will grow in our lives.

GOD LIGHTS A TORCH

• RICHARD K. MORTON

[*"Thy word is a lamp unto my feet, and a light unto my path."*—Psalm 119:105.]

Light is essential to life. We cannot live in the dark—physically, intellectually, morally, or spiritually.

The light that has broken forth upon men is indeed the light of life. God sent forth His light, and by it we see, and by it we journey, and by it we work.

The shafts of light from starry space illumined His earth; the outpouring of His love in Jesus Christ illumined his soul.

Down through the ages men have sought more light. Their civilization has progressed as they have found it. They have looked everywhere, it would seem, and laboriously they have gathered the fruits of science and philosophy and all the other subjects. And yet still the one Light is sought—still man walks by his own wilful light instead of the torch of God.

God lights a torch in human life through the experience of the race and through its study of the scriptures and the life of Jesus Christ. He lights a torch when men cultivate great hope and faith and love, or when they accept a great task. He lights a torch when they acquire new moral insight and stamina, and when they express brotherhood and peace.

This light brings men understanding and joy, assurance and freedom. His light is indeed a lamp unto man's feet, and a light unto his path.

Man needs that light that he may see, that he may ward off his enemies, that he may go straight ahead and not wander off into the wilderness, that he may lead others, that he may be stimulated in his journey and learn more of its significance.

God must light this torch in the life of each one of us if we are to see what He would have us see, and do what He would have us do. Not long ago, when I was listening to a British station on the radio, it came time for it to "sign off," and the announcer gave out a word of brotherhood to all parts of the British Empire. It was a word that linked an empire and made men conscious of their mutual interests.

God lights a torch in the human soul when a man accepts great duty or responsibility. We know the great devotion of St. Francis, and the majestic ideal of St. Augustine. God took them and lighted a torch in their hearts, and sent them flaming among men.

God lights a torch when we get a great idea that means a change in the life of man. Good-year suffered much and profited little by his experiments with rubber—but they have helped to make possible a new era. Macadam struggled a long while for recognition, in the latter part of the eighteenth century, for his new type of road construction, which is now famous. Drake was scoffed at when he had confidence in discovering oil.

God lights a torch in any life which becomes able to achieve or appreciate or serve more. How much light comes into the mind of the student of languages who finally is able to translate a great passage! How a musician thrills in a perfect translation into sound of a master's music-score! What pride a contractor takes in the faithful carrying out of blue-print directions! And now—what pride does a Christian take in shining with God's light and in carrying out His will?

This light of which we speak is a pervasive, direct life. It looks into the deepest recesses of a man's heart and motives, and his life stands absolutely revealed to him. Nothing is hidden. The sins and the flaws stand out; the weaknesses come to light.

God lights a torch in human life as he makes it clear to that life that there is only folly in

unworthiness of life, unbrotherliness and strife, and that there is only delusion in following other lights and other goals. Only the light of God through Jesus Christ really frankly and fully shows man what man is, and what God is. Only in that light does life stand forth as it is.

The Christian, above all, is a man who has great seeing power. More things are revealed to him. He sees the saving, loving purpose of God. He sees what the world could become if the will of God were done. He sees what sin really does. He sees the disaster in yielding to temptations. He sees the misery and lowliness of materialism. He sees the blessedness of service. He beholds the basis for assurance in eternal life. He beholds the face of God because he has prepared himself. God lights a torch, and he carries it among men.

ILLUSTRATIONS

• WILLIAM J. HART, D. D.

Saw the Father in the Son

John 14:9. "He that hath seen me hath seen the Father."

A lad was asking a man about the father of them both. The man was trying to tell the lad what kind of man their father had been. He piled up the noble adjectives, all of them true, in the effort, to make the boy see. It was sorry and disappointing. It is not easy to construct a personality out of adjectives or attributes. At last the lad broke in with this burning question, "Are you like him?" And the older one bowed his head and replied, "Friends tell me that I am my father over again." And humanity is so full of younger brothers like this, like Philip . . . Do men find it easier to believe in God and understand him because they know you?—"Good Ministers of Jesus Christ," by Bishop W. F. McDowell.

Journeying with Jesus

Mark 2:14. "And he arose and followed him."

If we follow Jesus, we go somewhere, which means leaving some place. Journeying with the breast to the East, means with back to the West. The disciples left their boats and nets when they followed Jesus. What has our following cost us? What selfish plans, worldly projects, doubtful amusements, dangerous companionships, are behind us for the King's and the kingdom's sake. We sing, "Jesus, I

my cross have taken, all to leave and follow Thee," but another hymn brings the thought to a sharp point, "Have I left aught for Thee?"—From Dr. M. D. Babcock in *"Thoughts for Every-day Living."*

The Wings of the Soul

Isa. 40:31. "They shall mount up with wings as eagles."

I sat one evening on the rim of the Grand Canyon in Arizona. I sat alone and watched the pageant of the sunset. Blue and purple shadows crept up from that deep ravine like long fingers and glorious red, orange and amber rocks lost their added colors of sunset as the darkness enveloped them. At last the glory had left even the highest pinnacles and a great star swung up over the canyon's edge and shone in the faded primrose sky.

I remained there until all was dark. I could see nothing of the depth below me, could only sense its vastness, but above myriads of stars had joined the planet and a breeze came from the forest, sweet, clean and fragrant.

I had seen the sun go down in all its splendor, so I vowed I would be there to see it rise again.

A few hours' sleep, and before the dawn I had returned to the fascination of the canyon. This time the pageant of the evening was just reversed; the pale beauty of the sky and the

morning star, clear and brilliant at first, but fading with the growing light. Then the sky became flushed with a rosy pink, growing brighter and warmer as it heralded the advent of the sun. The purple fingers of shadow crept downward, ever downward and the colored rocks, released from their darkening influence, glowed with amber, crimson and gold.

I watched it until the day had fully come and looking down I could see the serpentine Colorado River, creeping along its rocky bed, so far below that one could realize nothing of its rushing power.

Then something flashed white across the canyon. At first from that great height I thought it was a flight of butterflies. They left the canyon's side and fluttered across that stupendous gulf to alight on a great pinnacle of rock that stands up like a mighty cathedral spire. Looking again, I realized that they were birds. They launched out and alighted on the other side; stopped to rest awhile where the foot of man had never trod, doubtless in quest of seeds or insects for their breakfast.

As I gazed at them I thought of a company of tourists I had seen the day before. They had started with their guides and ropes and mules down the narrow, tortuous trail, cut at great cost and effort in the rocky canyon's wall. All day they toiled downward and late at night, exhausted, they returned. Two of them, however, overcome by the giddy heights of the precipices, had given up and were later carried up on the backs of extra mules sent to their rescue.

What toil! What effort to surmount the canyon's difficult ascent! Here were my little birds, launching out with effortless ease, unafraid of the thousands and thousands of feet in that dizzy gulf beneath. What was the secret? The answer? Why it is, oh, so clear! Even a little child could answer—"the birds had wings!"

Yes! That is the secret of the Christian unafraid—the wings of the soul are faith and prayer!—*Maud Ballington Booth in the New Century Leader.*

Rock Foundations

Math. 7:24. "Built his house upon a rock."

I never realized how much there is in the Saviour's parable of the two houses, built on the rock and on the sand, until we began to erect our log cabin on a Canadian lake. Our point of land is solid granite. So all sorts of difficulties arose, in rock removal and in the building of additional rock pillars to find a level.

Anybody who builds a house on the rock is in for a lot of labor. It is far easier to drive a few supporting timbers into sand.

Therein lies an essential difference between the two kinds of lives pictured by Jesus. One represents the cheap and easy way, which cannot withstand storms; the other is costlier and more difficult, but the resultant structure stands.—*From Dr. W. T. Ellis in The Christian Herald.*

Motto in Physician's Waiting Room

Isa. 30:15. "In quietness and in confidence shall be your strength."

In a doctor's waiting room there is carved on a panel this motto: "Busy thy soul with quietness." It is good advice for people restless with anxieties and fears. There is healing in this quiet confidence for body and mind.—*Dr. James Reid.*

Leonidas and Croesus

Jer. 16:19. "Things wherein there is no profit."

Centuries ago, long before the birth of Jesus, there lived a man in Asia Minor whose palace is just now being dug up because on the ruins of it was built a Greek temple which the archeologists are uncovering. The man's name was Croesus and he was the richest man of his day and generation. That's all you know about him. He was "as rich as Croesus." And in those ancient days there lived a man whose name was Leonidas. When the Persian foe came swarming across the Aegean Sea up to the pass of Thermopylae he and his little band withstood them there; there he made his body a rampart against the hordes who would enslave Sparta. The Persian horsemen came trampling over him; he perished in his youth. But he had truly lived, he had conquered life. Does he not perfectly illustrate the truth of Jesus' saying, Leonidas saved his soul; he did not need the world. Croesus had the world; but since it was more than he, what did it profit him?—*Albert Parker Fitch.*

What General Booth Offered his Army

Josh. 24:15. "Choose you this day whom ye will serve."

"Garibaldi," writes St. John Ervine, "offered his Thousand wounds and death; and got his Thousand. (General William) Booth offered half-educated or illiterate workmen and servant girls calumny and hunger and pain and persecution and a strict obedience to their general's commands; and he got an army that went across the world."—*Marquis James in the North American Review, on "Behind the Tambourine."*

"Take Up My Cross"

Luke 23:26. "On him they laid the cross, that he might bear it after Jesus."

"Take up my cross—"

Don't stand and look at it,

Praise others for lifting it—
"Take up my cross."

"Take up my cross—"
Fit it to your shoulder
And go forward, the bolder.
"Take up my cross."

"Take up my cross—"
Under its weight, arise
To let your praise reach the skies.
"Take up my cross."

—Ruth Albert.

No Other Road

Matt. 26:46. "Rise, let us be going: behold, he is at hand that doth betray me."

And is Thy spotless life on earth to end
Ere Thy young manhood has but scarce begun?

Will not Thy Father heaven's guardians send?
Thou art His Son.

Is there no other way to save mankind
Without Thine agony and utter loss?
Is there no road which Heavenly Love may find
Beside the Cross?

There is no path His weary feet may know
But that which leads Him to the shameful tree,

That Great Forgiving Love will even go
To Calvary.

—E. Lillian Lowther, in the *British Weekly*.

Working for the Honor of Christ

I Cor. 10:31. "Let everything be done to the glory of God." (Weymouth.)

Whoever visits, as the present writer often has, the international headquarters in Queen Victoria Street, cannot fail to be impressed by the difference between the appearance of all who work there and those who work in any ordinary commercial establishment. The Army hall porter does not open the door for a weekly wage; he opens it for the glory of God. The lad who works the lift does not work it for pay, but for the honor of Christ. The girls who tap the typewriters do not tap them for profit, but as if they were harps on which are sounded the praises of the Almighty. Every persons who is employed in a Salvation Army enterprise is a Salvationist, a man or a woman consecrated to divine service and determined to spend his energy and life in making that service worldwide. A soldier engaged in Army work does not stop to measure the amount of his labor against the amount of his pay. He will not ask for an increase of wage nor will he grumble because he is not paid overtime. His ambition is to do more work than he is paid to do. He would think it a sin to strike or agitate for

easier conditions of service, shorter hours, higher wages, longer holidays. If he is asked to work for ten hours a day instead of eight he shouts, "Hallelujah!" and thanks God for the privilege which has been conferred upon him. —*Quoted in the New York Times in a review of "God's Soldier: General William Booth," by St. John Ervine.*

Played the Game to the Finish

Phil. 3:13. "Stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize." (Weymouth.)

Commenting on the fine spirit of Helen Wills Moody, after she won the tennis championship in England in July, 1935, Arthur Brisbane said:

For a few days the world will talk of Helen Wills Moody's victory. Let it be remembered by old and young, sometimes discouraged, inclined to abandon hope, that in the third set Mrs. Wills Moody was within one point of defeat. Had Helen Jacobs scored one more point, she, instead of Helen Wills Moody, would be world champion.

But "giving up" is no part of the champion's program. She fought on, through a desperate up-hill set, to victory. There is a moral in that. —*The Syracuse Journal.*

God-Guided Pain

II Cor. 7:10. "Godly sorrow."

II Cor. 7:10. "The pain God is allowed to guide." (Moffatt.)

We are indebted to Dr. Moffatt for his translation of "godly sorrow." He calls it "the pain which God is allowed to guide." We cannot at present explain the origin of pain. It comes from things which have gone wrong . . . But at least he (God) can guide the pain in such a way that it will produce something beautiful in us or through us. To realize that brings peace . . . The situation can be opened up to him so that he can bring out of it something wonderfully new . . . A chisel working on fine marble can do dreadful damage if there be no guiding hand to hold it steady. But if the hand of a Michaelangelo be allowed to guide it, the blows that would otherwise disfigure the stone produce the masterpiece that is "A thing of beauty and a joy for ever." There is some such work that pain can do if God is allowed to guide it.—*Dr. James Reid.*

Endurance

Heb. 11:27. "For he endured, as seeing him who is invisible."

I remember one Easter Day being in Paris, and, passing by the statue of Coligny, on which was inscribed these words: "He endured as seeing Him who is invisible." That is the

secret of it. You will find men who are standing up to difficult tasks, to almost herculean endeavors, and you will find that they are being sustained by some inward power, and if you trace it to its source, you will invariably find that it is a power that resides in the living Christ, unto whom all power has been given. Paul knew it in a personal sense.—*The Rev. J. Golder Burns, London.*

A Nurse Whom All the World Admires

Josh. 1:7. "Be thou strong and very courageous."

Whether it is that the Grenfellian spirit infuses itself into all those who have direct or remote association with the hero of bleak Labrador, or whether it is that all those who labor lovingly in the drear fastness of that land are of themselves morally, spiritually akin to the beloved Doctor Grenfell, who will decide? But, of a truth, "courage, the lovely virtue," has set her seal on many who have toiled and are toiling in that outpost.

No later than September, 1934, did a marked example of the heroic in the performance of duty by an American volunteer nurse come to the attention of Ramsay MacDonald, prime minister of Great Britain, who, with his daughter, Isabel, was cruising the coast in *H. M. S. Scarborough*.

Sir Wilfred Grenfell himself has told the story of how Miss Mary Cornelius of Glen Alden, Pennsylvania, rowed four miles through surging, seething, turbulent seas from her mission station to the boat to report to the ship's doctor the illness of a fisherman at her station.

The doctor, realizing this was a case of "occasion instant, experiment perilous, decision difficult," went with the nurse in the ship's launch to the mission where he performed an emergency appendicitis operation, with Miss Cornelius acting as a competent anaesthetist. The operation was successful, and in a short time the fisherman was busy as ever attending his nets.

And Ramsay MacDonald's comment on the whole affair was: "If we had traveled a year here, we could have had no more convincing example of the work of the Grenfell Missions." —*Beatrice Logan in The Classmate.*

Filling the Air with Fragrance

Eph. 5:9. "The fruit of the Spirit."

Famous for his use of illustrations, Dr. W. L. Watkinson once gave this:

"The Chinese have a wood which, buried some feet underground, fills the air with fragrance; and thus grand qualities, powers, graces assert themselves through all obstructions, filling the atmosphere of earth with the fragrance of heaven."

Coolidge's Philosophy of Life.

Eccl. 9:10. "Throw yourself into any pursuit that may appeal to you." (Moffatt.)

In an interview with Calvin Coolidge, who had earlier been President of the United States, the Rev. J. R. Sneed, heard him give expression to a few words which the minister thought summed up the philosophy of life cherished by the statesman. Said Coolidge:

"... It is only as we take up the burdens which present themselves day by day that life holds meaning. It is by assuming these burdens regularly that one forms habits which make decisions become almost second nature and judgments easier."

Journalism of Humanity

Eph. 4:15. "Speaking the truth in love."

Doctor Walter Williams, born in Missouri, became the head of the Department of Journalism, which was newly organized, at the University of Missouri, and later was elected President of the University. Though he afterwards relinquished this office, and became the Dean of the School of Journalism. He died in the summer of 1935. The creed of this journalist was this:

"I believe the journalism which succeeds best—and best deserves success—fears God and honors man, is stoutly independent, unmoved by pride of opinion or greed of power, constructive, tolerant, but never careless, self-controlled, patient, always respectful of its readers, but always unafraid; is quickly indignant at injustice, is unswayed by the appeal of privilege or the clamor of the mob; seeks to give every man a chance, and as far as law and honest wage and the recognition of human brotherhood can make it so, an equal chance; is profoundly patriotic while sincerely promoting international good-will, and cementing world comradeship; is a journalism of humanity, of and for today's world."

Will Rogers with the Negroes

Eph. 5:19. "Songs of the spiritual life." (Moffatt.)

Once Will Rogers was on a tour with Frank Hawkes for the relief of drouth sufferers. Reaching a small town in the Southland, the local chairman asked Rogers to speak at a church for colored people. Will replied that he would speak if the colored folks, in return, would sing for him a couple of spirituals, as they were his favorite music.

Later he said that there were five hundred voices in the choir, and that more than two thousand people crowded into the building. But it developed into a contest. Said he: "I'd tell a few jokes, and they would ask for a few more. I'd agree if they'd sing another spiritual; and they'd agree to sing another song if I'd

tell some more stories." This continued until both parties were worn out. "But it was one of the most memorable evenings I've ever spent anywhere," he used to tell his friends.—*Willis Thornton.*

Why Not a Guest

Col. 3:19. "Husbands love your wives."

Will Rogers, the great American humorist, who met his death in an airplane accident in August, 1935, was deeply attached to his family. He once resented a slight shown to his wife. A superior Hollywood hostess invited him to dinner, but did not include Mrs. Rogers. He went, and was asked to entertain. This he did, and then sent a bill to the hostess for services rendered. When she protested that he had been a guest, Will answered, "I am never a guest when Mrs. Rogers is not invited."—*Willis Thornton, in the Utica Observer-Dispatch.*

CHRIST'S CRADLE AND CROSS

• ROBERT B. PATTISON

Women at the Cross. Matt 28:1, "Came Mary, and . . . to see."

"Not she with traitress kiss her Saviour stung, Not she denied him with unholy tongue; She while apostles shrank, could dangers brave, Last at His cross and earliest at His grave."

Risen!! Matt. 28:5, 6, "Jesus, crucified, risen, even as he said."

Tallyrand, to one who wished to found a new religion with sufficient authority in it, "It is no easy matter to introduce a new religion. But you might succeed if you go and be crucified, then be buried, then rise again, then go on working miracles and casting out devils; thus you might accomplish your end."

The boy who noticed a man looking in an artshop at a picture of Christ, and was asked if he knew who it was. "Mister, that's Jesus; they killed him and he was buried away off near Jerusalem." The boy went on, but came running back to add, "Mister; there's more than that; He came back again!"

Fear Not! Matt. 28:5, "And the angel said, fear not ye!"

Death abolished by the Cross and Resurrection. Dr. A. T. Pierson, grieving when he heard of the death of Dr. A. J. Gordon, read his Bible for comfort and discovered that after the Resurrection the apostles never used the word "death" to indicate the end of a Christian's life. Instead it is "asleep in Jesus," "at home with the Lord," "loosing the anchor" (I Thess. 4:14; 2 Cor. 5:8; Tim. 4:6).

The former name was The Cape of Storms, till a navigator more skillful than others rounded it, and his king renamed it The Cape of Good Hope.

Four corner stones. Matt. 28:18-20, "The four alls—All power, all nations, all commands, all times, from our Lord's supreme commission to his disciples, are the four corner-stones of the historic church." (Joseph Cook.)

Discipleship; Apostleship. Learning from Jesus; Out into the world for Jesus. Balanced ledger: receiving; giving.

Go ye! Matt. 28:19, "Go ye, therefore, and teach all."

The longest distance which the human voice has carried is 21,000 miles; from Los Angeles, to New York, to London, to Sydney in Australia.

If every professing Christian, living the average length of years, should begin now to convert one every year through life; and all so converted should do the same, how long before the entire world would be converted to Christ? A mathematician has calculated that only sixteen years would mean all were followers of Jesus! One generation!

Christ at hand always. Matt. 28:20, "Lo, I am with you always."

David Livingstone, threatened with murder by savages in Africa, writes in his journal: "I am in a hard way. But shall I fear? 'Lo, I am with you always, even unto the end of the world'; it is the word of a gentleman of the most sacred honor. I will take observations for latitude and longitude tonight the same as usual. I will not flee. Thank God, I feel quite calm now."

At Bassein, Burma, is a pavilion for raising the gods nearer heaven. Christ's disciples do better; they bring Christ nearer earth.

A regiment of soldiers were commanded to capture what looked like an impossible position. Utterly discouraged they complained to their officer they could advance no farther. His reply was, "But I tell you it must be done. I have the orders here in my very hands!" Like General Wellington, who was informing one who had said it was quite absurd to attempt to convert the Hindoos, "Young man, it is here in the order book: 'Go ye, teach all, to observe all things commanded!' Look to your marching orders!"

The Cross in the Gospel of Luke

Christ's forgiving cry. Luke 23:34, "Father, forgive them!"

Nurse Edith Cavell, shot by order of the German war staff, in the World War, knowing she was to be executed said, "I believe that patriotism is not enough. I must feel no bitterness against anyone."

A French soldier, hearing about Christ's forgiveness, even under torture: "Then He was Divine!"

Poe. "With a prayer for him who pierced His body with the spear; For him who tore His temple with the thorns; For him who mocked His thirst with vinegar, The Lord Christ bleeding bowed His head and died."

The Wound of a sneer. Luke 23:35, "He saved others; let him save himself, if—"

During the severe Boxer uprising in China, 1899, there perished the lives of 179 adult missionaries, 53 children, and a large number of native Christians. These latter were taunted bitterly. "Where now is that den-of-lions Jesus of yours? Where that fiery-furnace Saviour? Ask him to come and untie you!" Freedom was offered some if only they would trample upon the outline of a cross made in the roadway; they refused, and died for their faith. Final effect was larger gifts for missions, more recruits from the homeland, China more in God's Kingdom.

A common, but sharp weapon. The psalmist, Psalm 22:6-8. Job 12:4. Apostles, Acts 5:41.

Christ's title. Luke 23:38, "His superscription: This is the King."

Greek, language of philosophy, art, beauty; Latin, language of law, authority, power; Hebrew, language of religion, worship, spirit. Kingship of Jesus over the entire man, and all types of nations.

Deathbed repentance. Luke 23:43, "Today, with me in paradise."

D. L. Moody: "Many of you expect to enter heaven clinging to the garments of the penitent thief. He got into glory just at his death. Yes; but he probably accepted the very first invitation he ever received. Can you say that?"

Christ, the living. Luke 24:5, "Why seek the living among the dead?"

A Turk, brought before the authorities for suspicion as a Christian: "I look for direction in my life; I find two men, one dead and the other living. Which do you advise me to follow?" The court informed him that the living could advise better. "So, then," he argued, "Why do you tell me to go to Mohamet, who is dead, rather than Christ, who is living?" (From sermon by H. W. Beecher.)

Remember! Luke 24:6, "Remember how he spake unto you."

At the funeral service of a faithful minister, the most effective token was a piece of paper which he had written in his illness and caused to be pinned to his shroud, with words, "Remember the words that I spake unto you while yet present with you."

Robert Louis Stevenson, to his friend Sidney Colvin, "Put on my tomb, 'You who pass this grave, put aside hatred; love kindness. Ask, Can I make someone happier this day? Thus the dead speaks to you from the dust.'"

The Source. Luke 24:25, "O fools and slow of heart to believe."

In an insane asylum, the test was applied to see who were normal and ready to leave. A tap of water was put running and inmates were asked to mop up the outflow. Those who were mentally balanced, first turned off the tap. The origin needs first to be investigated: "beginning at Moses and all the prophets—Himself" (verse 27).

CHURCH AND SOCIETY

• J. J. PHELAN

Soul-Winning Artistry

Prov. 11:30. "He that winneth souls is wise."

Soul-winning is among the "lost arts," just as Egyptian glass-making and embalming the dead are lost secrets. A man told his friend, "I now speak French!" "But," said the friend, "You have had only one lesson." "True enough," he retorted. "But doesn't that qualify me to talk French to anyone—who also has had only one lesson?" Some reasons why our soul-winning results are so lean: lack of consecration, study and preparation; the cold, business mechanism of spasmodic "drives" for members; the largely impersonal tactics of "signing cards" or "joining classes;" the outmoded war-cry of the '20's, "Well, I have another on the dotted line;" lack of spiritual discrimination. It is one thing to "win" a soul for Christ and the Church, and quite another to cajole, decoy, inveigle or even allure one into an institution. "Lord, have mercy upon us!"

Spiritual Bi-Focals

Matt. 13:16. "Blessed are your eyes."

Why not a bifocal or double focus lens for the soul? The Christian worker must needs have an inreach and an outreach perspective; a near-sighted view of his neighbor's needs, and a far-sighted range of those far away. There are many persons of "failing sight" who probably need an eye-surgeon more than an optician. The "telescopic" and "microscopic vision" are invaluable assets to a Christian worker today. Paul's physical eyes were rather weak, but his soul had good bifocal glasses, if not, the world would be rather dark and drab today. Are we so full of self-pity and self-interest as neither to see nor hear the woes of others? God forbid!

Immortality's Witnesses

Job 14:14. "If a man die, shall he live again?"

Jno. 3:16. "... but that they should all have eternal life."

Biology, theology, philosophy, poetry, natural science, psychology all, working on life's oldest question. Consider: The argument from indestructibility of matter and energy; pantheistic absorption into a world-soul or blissful unconsciousness of the Nirvana; universality of the idea; indefinite extension of personality, influence and achievement; motive for ethical and lofty living; longing for reunion in the hereafter; claims of psychical research; unfinished work and unattained ideals; perpetuation and insistence of the belief itself; theory of "rewards" and "punishment;" "racial" and "collective" rather than

individual immortality. Now consider the testimony of the Bible, I Cor. Chap. 15, Resurrection and Jesus' Teachings concerning "eternal life," end of the world, "many mansions," "water of life." Jesus did not talk in metaphysics to plain folks. Today, He would say: "What's the good of your living 'forever' without having anything to live for?"

Church and Economics

Mark 7:8. "*You give up what God has commanded.*"

So they say the "church is not interested in the economic wage and labor problems of the working man," do they? Tell them that labor never had a greater Voice or Pen than the Prophets, Jesus the Carpenter, Dickens, Lord Salisbury, Gladden, Ward, Rausenbusch and other churchmen who placed Social Justice before Dividends—and long before a labor organizer ever came to town! A question: The cost of food distribution still stands at 170 (70 per cent above the pre-war cost) with cost of living at 140 (Cornell University Farm Bulletin Statistics for December, 1935). If you were a farmer and the index for your farm products was only 107, how would you balance your budget? An extreme radical cries, "Easy, leave out the church, that's all." No, that's been tried and with dire results.

Pragmatic Proverbs

Eccles. 12:9. "*The more wise the Preacher—the more proverbs he gave.*"

Matt. 13:3. "*He told them many things in figures.*"

Kindergarten Worship: Some person's idea of God is that of a good-natured Grandpa or Santa Claus—a kind of docile, jolly old fellow—easy to "kid" and cajole; *Happiness:* A sure way to wreck your own happiness is to wreck other's and conversely—you wreck other's as you wreck your own; *Self-Respect:* We've been trilling for a long time, "the world owes every man a living," but a long research fails to reveal just when the world assumed the obligation; *Strident Ballyhoo:* What became of those lusty-winded "infant industries" and war "baby" heroes and "celebs"? It can't be that they never grew up, and are still in swaddling clothes, crying "dada;" *Utopian Anaesthetics:* You don't have to go to Washington to be a professional dreamer—just tune in on some of our medicine men's quack social, political and even religious theories. And they always have a "few samples left." The potential receiving end makes enthusiasm very easy.

Test Tube Holiness

Luke 21:8. "*Take care not to be misled.*"

Many heavily advertised labels and brands

purporting to be "holy" have received quite a jolt since the Economic Interpretation of History came in. We have in mind the pseudonym "holy" as applied to "The Holy Roman Empire," "The Holy Alliance" of 1812, "The Holy Crusades," "The Holy Inquisition," and a few other decidedly UNHOLY nationalistic and papal gestures, all to acquire more land, property, markets and human beings. Christianity is not afraid to face facts with the realism of true religion. A good test of true holiness as applied to an institution, an association or a creed: Is it spiritually perfect and morally sound? Has it absolute moral perfection, integrity and purity? God alone can meet such a test.

Spiritual Newness

Rom. 7:6. "*... serve in newness of spirit.*"

Where an average Christian worker is compelled to rely upon second-hand evidence: "The new \$1 bill has been stamped upon it in Latin, 'The Beginning of a New American Era.'" This is a rather high tonal, ambitious and inspiring note, we'll say. But in view of the many new social, interesting and ambitious theories now extant, we pray for just a little more "breathing spell" before we allow ourselves to be stamped into another "novelty-hunter." The "newness of spirit" that Paul enjoined was neither rainbow-chasing nor moonshine. Jesus urged a "new heart," a new spirit, a new mind, a new disposition, a new life. But even "new wine must be put into fresh skins." Don't run around in circles.

Social Judgments

Rom. 6:23. "*For the wages sin pays is death.*"

If a violated law brings its own condemnation and punishment (whatever its nature); then why wouldn't redemption and salvation be assured in the degree, that we better master the law? Paul said that "there was no condemnation to those who are in Christ Jesus." The physician, surgeon, artist, sculptor, teacher, surveyor, mechanic, all must likewise master the laws underlying the technique and handicraft of their art, else be condemned by the code of their craft. God condemns no one without a fair trial. Social laws and social principles cannot be "laffed off."

Confusion of Tongues

Gen. 11:9. "*The name of it is called 'Babel.'*"

To define what the Christian Religion is NOT is America's major need today! Washington once cautioned America to avoid "entangling alliances" with foreign powers. Christ's religion very clearly warns against unholy alliance and compromise with evil and wordiness. There are other "alliances" that often

distort or misrepresent the religion of Christ. Behold a few: *legalism, superstition, dualism, institutionalism, bibliolatry, churchianity, commercialism*; while even *sacrifice, ritual, liturgy, tradition and theology* may smoke screen the true and real Christ from our view. Why then confuse and confound form for substance, symbolism for reality and a Christ-less religion for the genuine? To get "back to Christ" we may have to hurdle a few theologians, and a whole lot of archaic accretions. Let's begin anew in 1936!

Price of Peace

Jno. 14:27. "My peace . . ."

In the attempt to stop war in 1936, we believe that a direct appeal to God is more likely to preserve peace than any appeal to a group of World Powers. Just ask Manchuria or Ethiopia, they ought to know. An imperialistic alliance to preserve the peace of the infamous Treaty of Versailles, and the spoils of the last war, is hardly the peace of the Prince of Peace. Even the threat of "Sanctions" by imperialistic powers (defenders of the *status quo*) seems rather belated. War "whoops" and slogans do not go over so easily today. Christians and peace-lovers must watch out lest "sanctions" affecting colonial territories and markets of the Big Powers, do not drag us into another war!

"Ditch" Leadership

1 Cor. 4:19. "Not the speech of them which are puffed up."

Some religionists remind us of a teacher we once endured. He knew a *great deal* about a *very little*, and *more and more* about *less and less*. He finally reached the stage where he knew everything about nothing! There are others who know a *very little* about a *great deal*, and *less and less* about *more and more*, while they finally end by knowing nothing about anything! "Let your moderation (balance) be known to all men." And we don't confine this to "religionists" alone.

Easter Morning

1 Luke 24:5. "Why seek ye the living among the dead? He is not here, but is risen."

No, "God is not dead," neither is preaching. The land is literally filled with lay preachers. Behold the newspaper editorial, the magazine article, the serious stage and novel plot—even the "talkies" at times. How they all throw out their chests, roll their eyes, stamp their feet and thump their fists *a la Mussolini*—all telling us poor mortals what we should do. The world is little concerned with theories of the atonement, Biblical inspiration, "gifts of tongues" and other controversial subjects, but *how* to unite a divided world, remove bigotry, poverty, war, disease and suffering—it is much concerned. A

RISEN CHRIST is far better than any "dead" and inoperative program we may possess.

2. *Luke 23:28. "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."*

Here is prophecy, warning and solicitude. Though faced with his Betrayal and Death, He considers the mothers, a nation's homemakers and their children. Is our Easter Day concerned with the mounting debts which, like millstones we are tying around our children's necks? To day, we are spending more money in *interest* alone for borrowed money to LEND to foreign nations than we are receiving in payment. After the War, our bankers effected Commercial Loans for us across the deep (some 16 billions) entirely separate from the War Funds. Weeping is now inevitable, but must it be our mothers, sisters, daughters and our children?

Easter "Business"

2 Cor. 3:17. "For I am no peddler of God's message, like most men."

"Come to Church Easter!" Then follows a sermonette on the glories of the church and church-going. Let's quote: "There will your heart grow lighter. There will your spirit be refreshed. There will you be lifted up to heights of inspiration and brought into closer communion with your God." Sounds like the minister and the church members talking, but read on, and discern only another business "ad" of prominent movie theaters. First, we have Big Business advertising church and church-going, now we have a boost from Popular Amusement Emporiums. Read 2 Cor. 14-18, where Paul warns against "close and incongruous relations with unbelievers" and in "making bargains between temple of God and idols."

Easter Freedom

Jno. 8:32. "And the truth will make you free indeed."

They who are swayed by the glamor of Russia's NEP (new economic policy) and its regimented OGPU, might profitably delay their Russian passports for a few days. The celebration of Easter as the birthday of the Freedom of the Soul in Christ takes on new meaning after reading "Escapes from the Soviets" by Tatiana Tchernavin, an educated and cultured Russian. (Dutton, 1934.) Consult Public Library. A few of her closing words, "I wish I could burn the memory of all that I have been through those fifteen years in U. S. S. R.! We have been spared so that we might tell of the terrible plight of our country, and remind those who have not been through the misery and servitude of Soviet life that they do not sufficiently value their blessings."

A Good Easter Start

Acts 22:28. "... I am a citizen . . ."

Glenn Frank, President of University of Wisconsin, states that "America does not know

what she really wants in this crisis." Quite true. Who does? But is a growing adolescent afflicted with "growing pains," always able to distinguish between basic needs and superficial wants and desires? Our "self-surrender of self-government; the brutalizing advance of nationalism gone wild; the propagandist perversion

of education; the attempt to convert the church into a press agent for national aims; race and class conflict"—all are listed as "foes of the American tradition of private enterprise and political liberty." Why not call these "foes," Civic Sins and train for Christian Citizenship? Start now.

DEDICATION SERVICE FOR PIPE ORGAN

Last week I had a terrible time! A Pipe Organ had been given and installed in my Church and the service of Dedication was upon me, writes Rev. W. J. Coleman, Midland, Texas. Having not been in the ministry for a very long period of time I had never witnessed a Dedicatory Service. When I started a search for ideas that were applicable and adaptable to the situation I found to my misery that they were few indeed. This was especially true since my Church is not a large one, neither is the town, consequently, our access to adaptable music is very limited (a situation quite prevalent in many sections of the country where pipe organs—especially the modern small ones—are being installed).

After much agonizing I devised an order of procedure which was really beautiful and very effective. I now deem it my solemn duty to the brethren of the "cloth" to pass it on (if possible) in its entirety. I believe that the procedure will readily adapt itself to various dedicatory demands and be invaluable in any minister's files.

Order of Services

The first note of the organ is a call the worshiper. Reverent silence is requested. It is suggested that each worshiper bow in silent prayer.

The Organ's Call to Worship, "Berceuse," A. Jarnefelt.

Doxology—Invocation—Gloria Patri, Congregational standing.

Presentation of the Organ Key, (Donor).

Acceptance of the Organ Key, (Chairman of the Board of Trustees).

Congregational Singing: Hymn 1, "Holy, Holy, Holy!" Standing.

Responsive Reading:

Pastor: "It is a good thing to give thanks unto the Lord, and to sing unto Thy Name, O Most High!"

People: "To show forth Thy loving kindness every morning and Thy faithfulness every night."

Pastor: "Let the Word of Christ dwell in you richly; teaching one another in psalms and hymns and spiritual songs; singing with grace in your hearts unto the Lord."

People: "Let the people praise Thee, O God, let all the people praise Thee."

Pastor: "Take up the timbrel and harp, and rejoice at the sound of the organ."

People: "Praise Him with the sound of the trumpet; praise Him with the psalter and harp; praise Him with stringed instruments; praise Him with wind instruments, as with the organ."

Pastor: "O sing unto the Lord a new song, for He hath done wonderful things."

People: "And they sang a new song; and every created thing which is in the heavens, and on the earth, and in the sea, and all things that are in them, heard them singing; and I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying: 'Hallelujah, for the Lord God Omnipotent reigneth!'"

Congregational Singing: Hymn 3, "Come, Thou Almighty King—1, 2, 4—Standing.

The Announcements.

Dedication of Organ

The Offering, Offertory: "Serenade," Schubert.

Pastor: To the glory of God, the Author of Perfect Peace and Harmony, and in Hallowed memory of Mr. and Mrs. Lige Davis.

People: We dedicate this Organ, given by Mr. and Mrs. Ralph T. Bucy.

Pastor: To the honor of Jesus Christ, at Whose birth the angels sang.

People: We dedicate this organ.

Pastor: To the praise of the Holy Spirit, in Whose fellowship the discords of life are lost in the glorious harmony of God.

People: We dedicate this Organ.

Pastor and People: For the comfort of the sorrowing, the strengthening of the weak, the cheering of the weary, the stirring of the soul, the swelling of the chorus of praise; for help in singing the songs of the Church, we, the people of this community, in the presence of Almighty God, and surrounded by a great cloud of witnesses, grateful for our marvelous inheritance, and realizing the sacrifices of those who have gone on before, do dedicate ourselves and this organ to the service of the Most High God, the

service of mankind, and to the honor and glory of our Lord and Saviour, Jesus Christ.
Prayer of Dedication, The Pastor.
Special Music, Men's Quartet.

Service of Consecration

(Reading and Singing in Unison)

We have dedicated this Organ to the Glory of God, the giver of life and harmony; that it may increase the sacredness of our worship of Him; that we may be drawn closer to Him by the beauty and melody of its voice.

Hymn 7, "O Worship the King," Verses 1, 2.

We have dedicated this organ to the cause, and in the Name, of Jesus Christ, our Lord and Saviour, Whose servants we profess to be; that it may unite us closer to Him, and to each other, by the joy and inspiration brought by its service in His Church; that it may cause a deepening of our appreciation of all that Christ has done for us, as we meet here on the Holy Sabbath to commune with Him and with each other.

Hymn 217, "Draw Me Nearer, Blessed Lord," Verses 1, 2, 4.

We have dedicated this organ, that by its voice the Holy Spirit may woo our hearts, and

inspire us to nobler living; that its music may be a reminder of the might of Him not seen, but ever felt.

Hymn 356, "What a Friend We Have in Jesus," (A favorite of Mrs. Davis).

Ralph T. Bucy: We have given this Organ in memory of our loved ones, Mr. and Mrs. Lige Davis, and have happily witnessed its dedication and consecration to the Holy Trinity. May its voice be a perpetual challenge to the Church to go forward unitedly, steadily, and sacrificially in the service of the Master, calling men to salvation and spiritual victory through surrendering their hearts and lives to Him and to His service.

People and Pastor: "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

Hymn 294, "Onward, Christian Soldiers," (verses to be announced).

Brief Message: "Music Born in the Heart of God."

Vocal Solo and Organ.

Benediction.

Organ Postlude.

CHOIR AND CONSOLE FOR MARCH

PRELUDE

Chimes Prelude	Peele
Idylle	Saint-Saens
Remembrance	Groton
Chanson d'Amour	Becker
Priere	Thomas
By the Brook	Blackmoor
Vision	Rheinberger
Andante in G	Batiste
Prelude	Dubois
Prayer	Loret

ANTHEM

The King of Love	Shelley
O Come to My Heart	Ambrose
Ye That Stand	Spinney
Come, Holy Ghost	Dortch
Harken Unto Me	Sullivan
Jesus, My Strength, My Hope	Marks
Gloria (Mass in B Flat)	Farmer
Cantate Domino	Buck
Lord of All Beings	Andrews
O For a Closer Walk	Fister

OFFERTORY

Meditation	Faulkes
Andante Con Tenerezza	Schuman
Apres Un Reve	Faure
Andante Religioso	Smith
Hymn Celeste	Friml
Beside Still Waters	Coerne
Offertory	Gray
Tranquility	Torjussen
Tarry with Me	Baldwin
Andante	Dubois

POSTLUDE

Postlude in D Minor	Hosmer
Postlude in E Flat	Verne
Toccata	Fletcher
Recessional	Clark
Canan	Mason
Postlude in F Major	Stern
Melody	Topfer
Winterzeit	Schuman
Festive March	Blackmore
Sorte Festivo	Boslet

MARCH PRAYER MEETINGS

• SHIRLEY SWETNAM STILL

I. A Meeting on the Tabernacle

For this meeting use an outline or drawing of the tabernacle on a chart or blackboard, or a model of the tabernacle built by some class or department of the church school.

Songs for the meeting: "Love Divine, All Love Excelling," "Glory to His Name," "Blessed Assurance," "The King's Business," "The Old Rugged Cross," "There's a Church in the Valley by the Wildwood."

Prayers, a prayer of thanksgiving for the program of God for men. A series of prayers for our worship today.

The Bible reading, a brief description of the tabernacle, Hebrews 9:1-7.

1. "The Building of the Tabernacle."

- Directed by God.
- Provided for by offerings from every class of the Jews.
- Built to give glory to God.
- Accepted by the Lord and continually blessed with the overhanging cloud of Jehovah's presence.

2. "The Symbolism of the Tabernacle."

- The outer court was the symbol of the world.
 - Here, "when we were yet sinners," stood the altar representing Christ's sacrifice for us. Rom. 5:8.
 - Here also was the laver, representing the cleansing.
- The court of the priests, or inner court, symbolized the church. "For we are all priests." Rev. 1:6.
 - Here were the candlesticks, representing the Bible, "the light of our paths." Ps. 119:105.
 - Here was the altar of incense representing prayer.
 - Here was the shew-bread, typical of the Lord's Supper.
- The holy of holies or most holy place represented heaven.
 - Here only the high priest could enter, as Christ our High Priest has entered for us.
 - Here was the ark, representing God's covenant to us, His promises to us, with the mercy-seat above it, representing God's loving-kindness to the sons of man.

II. Prayer for Missions

The advantage of this meeting is that it has no talks and no announcements. A mimeographed program or one written on a black-

board may be used. The decorations should be missionary maps of the world and pictures of the missionaries.

Song, "We've a Story to Tell to the Nations."

Bible reading in concert, Matt. 28:18-20.

A prayer for the carrying out of the commission.

Scripture, Mark 16:15-16.

A prayer for the missionaries in Africa, with particular mention of those workers supported by the congregation.

Song, "O Zion, Haste."

Scripture, Acts 1:8.

Prayer for the missionaries in China, especially your missionary.

Song, "I Gave My Life for Thee."

Scripture, Acts 13:1-4.

Prayer for the work in India.

Song, "Rescue the Perishing."

Prayer for the work in Japan. Be sure to pray by name for the missionaries there whom you help to support.

Scripture, Isa. 42:1-4.

Song, "The Kingdom Is Coming."

Prayer for the home missionary fields.

Scripture, Acts 8:5-8.

A prayer-reading before the offering. (Let all sit with bowed heads.) "We give thee but thine own," by Wm. Walsham How.

The missionary offering.

A prayer that we may be more missionary.

Song, "In Christ There Is No East and West."

Benediction.

Recessional music, "I'll Go Where You Want Me to Go."

III. Winds

Songs for the meeting: "This Is My Father's World," "Rocked in the Cradle of the Deep," (as a special number); "Master, the Tempest Is Raging," "From Every Stormy Wind That Blows," "Jesus, Lover of My Soul."

A reading, one stanza of "The West Wind," by John Masefield.

1. Story by a child, Aesop's fable of the wind and the sun.

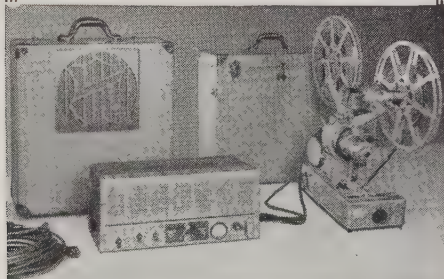
2. "The Wind."

a. In God's Word usually associated with storms. Matt. 7:24-27; James 3:4.

b. There are winds of temptation in our own lives.

c. In every life come the days when "the rain descends, and the winds blow and beat upon the house."

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d. Yet the pine on the mountain which must brave the winds is stronger than the tree in the valley which has not had to meet them.

e. Let us not seek the winds, but let us brave them when they come.

Prayers: Of thanksgiving for all that makes the world pleasant and of petition for those whose lives are facing the storm at this time.

To make the meeting different: Instead of having an ordinary scripture lesson, have everybody present read a reference on the wind. The verses should be typed in full and given to all the people as they enter. Have each person read his verse at some time after the people have all gathered, so that the readings are in the nature of a roll-call, yet without the calling of the names. Below are references on the winds:

Gen. 8:1; Ex. 15:10; Num. 11:31; Prov. 25:23; John 3:8; Song of Solomon 4:16; Isa. 27:8; Hos. 12:1; Matt. 7:24-27; Jer. 4:11, 12; Eph. 4:14; II Sam. 22:11; Ps. 19:10; Ps. 104:3; I Kings 18:45; I Kings 19:11; II Kings 3:17; Job 1:19; Job 6:26; Job 7:7; Job 8:2; Job 21:18; Job 30:15; Job 30:22; Job 37:21; Ps. 103:16; Ps. 1:4; Ps. 78:39; Ps. 135:7; Ps. 147:18; Prov. 11:29; Eccl. 1:6; Eccl. 11:4; Isa. 7:2; Isa. 41:6; Hos. 4:19; Mark 4:37-41; James 3:4.

IV. Consecration.

General Participation: Ask each person to tell what has meant most in his life as a means of Christian growth. Limit speeches to one minute each.

Songs for the meeting: "Nearer, Still Nearer," "My Saviour First of All," "Whiter Than Snow," "Face to Face with Christ, My Saviour," "His Way with Thee."

Responsive Song, "There Is Power in the Blood." Let a soloist ask the questions and the congregation sing the answers and the chorus.

Prayer for consecration.

Scripture reading: Use a question and answer period by four people, three of whom read the answers from their Bibles.

Questioner: What made the church in Jerusalem grow?

First answer: Acts 2:42.

Question: Give other evidences of their consecration.

Second answer: Acts 2:44-45.

Third answer: Acts 2:46.

Fourth answer: Acts 4:32.

Question: Will the same things build consecration now?

Answer in concert: I Cor. 15:58.

Question: Who, then, can be consecrated?

Answer in concert: II Cor. 5:17.

Talk: How to be transformed: II Cor. 3:18.

(Continued on page 156)

BOOK REVIEWS

• I. J. SWANSON, D. D.

JESUS AS TEACHER

By Henry B. Sharman, Ph. D. Harpers. 168 pp. \$2.00.

The author has given a life-time study to the teachings of Jesus and their implications for spiritual living. He arranges critically the teachings of Jesus in their historical order from the four Gospels, and eliminates duplicate accounts. He traces the sayings of Jesus to their earliest form, and puts them into the language of the English revised version. He segregates the Messianic elements, not only because their nature seems alien to the mind of Jesus but also because they supply vividly the background of his activity and teaching. Dr. Sharman does not attempt here any interpretation of Jesus' teaching; he simply classifies it under appropriate headings. The contents are: Prologue, The Record of Matthew, Mark and Luke, Messianic Interludes, The Record of John and Epilogue. This method of presenting the teachings of Jesus has great values for certain types of minds. Dr. Sharman feels that by it "the essential nature of the Founder is most vitally and potentially apprehended." For most minds, however, the present reviewer believes that the teaching of Jesus is best interpreted when studied in the setting of the complete text of the Four Gospels. The typography of the book is unusually beautiful.

FRONTIERS OF CHRISTIAN TEACHING

By Frederick C. Grant, Willett, Clark & Co. 179 pp. \$2.00.

This book by the President of Seabury-Western Seminary, Evanston, Ill., is keen and clarifying. It deals with widely debated and vital questions. The most important one is that of God and Reality. Dr. Grant holds that while this question must be approached by the scientific method and by the acceptance of the universe it describes, it must include Christian theism which essentially involves ethical theism. His illustrations are chosen from "the practical life of men, for it is here we do our deepest and intensest teaching." His chapter on *The Spiritual Christ* is based upon the results of "form criticism." He holds that it is the living Spiritual Christ who is the Lord of the Church's faith and worship far more than the Jesus of history. He adds: "To some of us it seems supremely natural that the Spiritual Christ, the Incarnate Son of God, should have appeared even as the earliest Gospel sources say, as a Prophet among the Jews of Palestine in the first century." This seems to acknowledge the historic faith of the Church regarding Christ; but does it? Dr. Grant's chapter on the Reunion of the Churches goes far to abandon the historic episcopate, except as a method of church government—which all churches might accept. He stresses "reunion" as over against "union." It is a plan that most churches, we believe, would agree to. The closing chapters on World-Fellowship and World Cooperation Through Religion are noble and inspiring pleas for cooperation for the tasks of world peace, economic stability, and wide-world education; these tasks involve an "ethical motivation of human life. They are essentially religious, for they view human life in the light of values that are eternal."

THE CHURCH OF CHRIST AND THE PROBLEMS OF THE DAY

By Karl Heim, D. D., Ph. D. Scribners. 172 pp. \$1.75.

The James Sprunt Lectures for 1935, at Union Theological Seminary, Richmond, Va. The author is Professor of Theology in the University of Tübingen, Germany. This book is not a translation, but a direct statement in English for American readers. He reminds us that we have been shaken in the belief that we are approaching a new and ideal world-order, constructed

upon the democratic principle of personal freedom; or a state of society in which the government would secure every person a just share in the goods of life, in which a harmonious exchange of products would take the place of international economic warfare, and in which the antagonism between exploiter and exploited would have been extinguished. But this ideal has not been realized. We have lost faith that it can be realized. The lecturer depicts the new situation; the ultimate limits to rationalization of world-conditions have obtruded themselves ever more insistently. The result in Germany especially is to replace the lost faith in a transcendent world by a new faith in the divine value of the nation. The present world-situation reveals afresh the reality of sin and the need for atonement. The social reorganization of the world must be accomplished by God. The chapter headings are: Rationalization: Its Power and Limits; The New "German Faith;" Luther and the Problems of Today; The Reality of Sin and the Reality of Atonement; Christ, His Church and the World; The Power of Prayer; and "I Am the Resurrection and the Life." This book is deeply tintured by Barthianism. It is spreading also in America. This is a clear picture of the spiritual world of a multitude of Germans and of other Europeans. The majority of Americans who believe in God hold, on the other hand, that God helps those who help themselves.

PRESENT THEOLOGICAL TENDENCIES

By Edwin Aubrey, Professor of Christian Theology in the Divinity School of the University of Chicago. Harpers. 245 pp. \$2.00.

This book is a major selection of the Religious Book Club, "because of its clear-cut picture of the dominant tendencies in current theological thinking, including the influences arising out of European thought, too little understood in this country." Social questions are affecting current theology. Prof. Aubrey asks such questions as Whither are we going in Western Culture? And Whither should we go? He summarizes the major theological tendencies of our time, interpreting them in relation to modern culture, so as to show how they react and become constructive upon the culture out of which they were born. He has tried to catch the spirit of each movement as viewed by its exponents. The chapter headings are: Theology and the Crisis of Culture; Modernism; The Dialectical Theology; Neo-Thomism; Naturalism vs. Supernaturalism; Conclusion. A keen and scholarly interpretation of these present-day theological tendencies.

RELIGION AND LIFE

By Raymond Calkins. Harpers. 115 pp. \$1.00.

The forty-first book in Harper's Monthly Pulpit. Since 1912, Dr. Calkins has been minister of the First Church (Congregational) Cambridge, Mass. He is one of the leading preachers of his denomination. His preaching is interesting, scholarly, and constructive. The sermon titles are: Religion and Life, The Meaning of Faith, Inquiring in His Temple, Jarius' Daughter, The Finality of Christ, Rhythm and Life, The Song of Solomon, Spiritual Efficiency, The Radicalism of Jesus, and, No More Sea.

A PILGRIM'S PROGRAM AND OTHER SERMONS

By W. J. Bolin, D. D. John S. Raymond, Publisher, Shreveport, La. 132 pp. \$1.00.

The author has had a varied and successful experience in the ministry, in Kentucky, Tennessee, Florida, and Louisiana, where for the last years he has served in Ruston, La., where he preaches to a great church. Many students of Louisiana Polytechnic attend his

church regularly. These sermons are attractive, helpful and Gospel messages for everyday living (the best kind!). Sermon titles are: A Pilgrim's Program, "I Serve," "Just Be Glad," "The Church of Tomorrow," "The Whole Task," "Nearer My God to Thee," "Opportunity, Prayer and Prosperity," "The Open Door," "The School of Life," "Wonderful," and "Now and Then."

THE WAY, THE TRUTH AND THE LIFE

Sermons by Henry M. Edmonds, D. D., Pastor of The Independent Presbyterian Church, Birmingham, Ala. 216 pp. Cokesbury. \$1.50.

These sermons are of exceptional interest and power.

ABINGDON

Christian Faith and Economic

By HALFORD E. LUCCOCK **Change**

● The theme of this brilliantly written book is the bearing of Christian theology on the problems of change in the economic structure of society. It explores what the author considers to be the compulsions and imperatives of the historic Christian Faith for such change.

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Young Adults and the Church

By JESSIE A. CHARTERS

● How a leader can help to evolve a program for intellectual, moral and spiritual growth is the story told in this book. The experiment with The Sunday Morning Discussion Group is used to illustrate one method of gathering together young adults, engaging their vital interest, and bringing them into the spirit of Christian fellowship and group loyalty. Net, \$1.00, postpaid

Courageous Adventures

Old Testament Stories for Boys and Girls

By LAURA HULDA WILD

● These are vivid tales, the kind children like, vigorous and adventuresome. The spirit of discovery is here but of more than material things. This book shows how man discovered his conscience step by step by listening to the still small voice within. Present-day scholarship forms the background.

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They develop the general theme, "The Way, The Truth, and The Life." They take the spiritual pulse of our time, and prescribe the remedy needed. Those who know Dr. Edmonds rate him as one of the most eloquent of Southern preachers. His sermons are rich in pertinent illustrations. The sermon titles are: "The Way, The Truth and The Life," "Dynamite, Unto Salvation, Every Life and All of Life, The Heart of a Child, Secret Bread, The Final Hope, The Marks of Jesus, A Ribbon, At the Door, Amplius, Is There Forgiveness? Haunted, What Is the End, Youth Adventuring for a Loved Reader, and The Risen Life.

CHRIST THE KING

By James DeWolf Perry, Presiding Bishop of the Episcopal Church in collaboration with Bishops Hobson, McDowell, Manning, Johnson, and Sherrill; Chancellor Dibble of the Diocese of Western Michigan; Ralph Adams Cram, architect of the Cathedral of St. John, the Divine, N. Y. City; Dr. Francis C. M. Wec, President of China Union College; and Samuel Smith Drury, Headmaster, St. Paul's School, Concord, N. H. Harpers. 169 pp. Price not stated.

The Presiding Bishop's Book for Lent, 1936. It describes Christ the King, in His manhood, in His victory, in His humiliation, and in His heaven, of truth, of beauty, of love; and the commonwealth for the king, the world for the king, and ourselves for the King. No finer book for Lenten reading has come to the present reviewer's notice, so far. It gives insight and genuine spiritual help in its description of Christ, the King.

WE FACE CALVARY AND LIFE

By G. Ray Jordan, Pastor Centenary Methodist Church, Winston-Salem, N. C. Cokesbury. 160 pp. \$1.00.

Dr. Jordan is one of the leading Southern Methodist preachers. He is still a young man, and will reach still greater heights, in his profession. He has a congregation of two thousand each Sunday. In his preface to these sermons he says, in part: It is becoming increasingly clear that we shall effectively meet the issues of life only with the spirit of Calvary. Economically, nationally, racially, we shall be able to usher in the Kingdom of love and of brotherhood only by the means of that Cross—by re-enacting it in our lives. His preaching is truly great—strong, impressive, searching, spiritual—"the heart of the Gospel." Sermon topics: The Way of Christ, The Challenge of the Cross, Disillusioned but Not Embittered, Suppose There Is No God! The Christian Solution of Evil, Adventures in Understanding, Life Is Like That! The Heart of the Gospel, Loud Praise of Living Portrayal? and, Immortality and a Disillusioned World.

MEDITATIONS ON THE CROSS

By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. Willett, Clark & Co. 211 pp. \$1.50.

Kagawa is at present on a speaking mission to Americans. Everyone knows that he is one of the greatest Christian leaders in the world today. In his own country he is the leading Christian evangelist—when he preaches the throngs wishing to hear him are so great that admission has to be comparatively high in order to limit the attendance, even though the largest auditoriums available are used. He is the leading social worker in Japan; is one of Japan's leading writers—when a new book by him is announced for sale, long queues form in a rush to buy the first copies. Japanese papers are as eager to syndicate his religious works as his novels. He is a first rank poet. He is the founder of the cooperative movement in Japan. He lectures before universities and scientific bodies. And these are only a part of his service both to church and state! Kagawa was imprisoned at one time for his political radicalism, but is now held in high esteem by the Japanese government.

The 18 meditations on various aspects of the Cross, in this book, treat of the Cross in an illuminating and most helpful way. Kagawa speaks out of his own heart and experiences—he has borne the Cross for Christ. The topics treated are: The Secret of the Cross; The Cross in the Consciousness of Jesus; In the Mind of Christ; In the Fourth Gospel; In the Thought of Paul; As Revealed in Paul's Parables; As Truth and Prayer, and the Blood of Christ, and the Fine Art of Death; Those Who Take Up the Cross; Divine Love Made Real Through the Cross; Loving God in Society; The Cross in Social, Ethical, Religious, and Daily Life; and The Cross and Social Movements.

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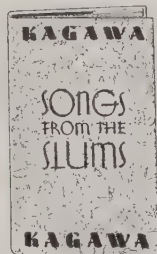
"The truth he preaches has present application to every living soul."—*Clovis G. Chappell*. Some of the sermon themes: *Our Lord's Way of Meeting Indignities, Our Lord's Unanswered Prayer, The Cross and the Love of God, Earning the Right to Eternal Life.* \$1

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MIDWEEK SERVICE

(Continued from page 152)

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II. Changed—how? a. We become like Him; b. From glory to glory—gradually; c. By the Lord.

BALDHEADED SINNERS

(Continued from page 119)

weekly giving; it is the easiest method; it establishes system and regularity. Second, "As God hath prospered him." That principle establishes the size of the gift. The man on a large income cannot discharge his obligation by giving the widow's mite. Third, "God loveth a cheerful giver." That establishes the attitude of mind and heart which every Christian should have. The giver is not to begrudge his gift or give it out of necessity. Fourth, "Let every one of you." That principle makes stewardship a personal affair. It is not a family affair. Every Christian who has committed himself to the church, has committed himself

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THE PREACHER HIMSELF

(Continued from page 114)

IV. *Leaning.* The preacher's strength comes from his sole confidence, his implicit faith, in Another. The power of the Holy Spirit is that to which the true servant of God must ever look for success in his work. And now comes the oft-debated question: What about the baptism of the Spirit? Does it always come with a crisis in life? Or, is the filling received in the same simple manner as the forgiveness of sins? God forbid that we should undervalue the experiences of men who can date their great usefulness from some glorious hour when the Spirit of God took full possession of their souls in an evident manner. It was so with Torrey, when he fell off his chair in his study under the power of the Spirit coming upon him. Such are Pentecostal visitations with which some men have been favoured. But the preacher, in general, has no need to wait for such a crisis in his life. Let him ground his believing expectations upon: "Christ hath redeemed us from the curse of the Law . . . that we might receive the promise of the Spirit through faith." Standing, in thought, on the Blood-stained grass under the Cross, as once the believing soul received the putting away of guilt, so now the believer may receive the filling of the Holy Spirit. Did we say *may*? Nay, he *must* receive the induement of power through simple childlike faith in the promise, or the ministry can never be accompanied with the Divine energy requisite.

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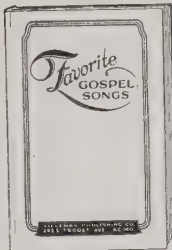
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Labour cannot "be in vain in the Lord."

V. *Labouring*. There are two matters in which the preacher must put forth all the strength of heart and brain, and even of body, if he would faithfully carry out the errand of his Lord. Paul tells us of Epaphras labouring "fervently in prayer." How searching a word is this! Does the minister of the present day make prayer such a business as calls upon the whole strength of his manhood to be exerted? For us in this matter the late Dr. Alexander Whyte of Edinburgh, is teacher. He says wisely, that "there is more in prayer when '*reckoned by the ticks of the clock*,' than most people think." When a Welsh preacher had thrilled the souls of his hearers with a mighty discourse, he was asked where he got his sermon. He took the questioner home, into his study, and, pointing to the carpet, said: "There, on my face, while men slept, God gave me the message." How many of us today cultivate the art of labouring in prayer?

But the labouring has reference to the study and the pulpit also. Certainly to the study. Too often we are satisfied with the surface meaning of a text, and do not go to the Holy Spirit, and the men whom He has taught, to help us to find the gold which lies in the mine below. We are to be "labourers together with God;" God save us from ever being shirkers in the sacred task.

If labouring is required at the Mercy-Seat and in the study, it is equally requisite in the pulpit. Of that sacred place it is pre-eminently true: "We wrestle not against flesh and blood, but against principalities, against powers." We must not only put all the prayerful concentration we possess into the consideration of our

message, but we must throw thought and feeling into the great task of persuading men to be reconciled to God. Spurgeon often told us that, when he had said all that words could say concerning his theme, he felt he must "put himself into the cannon and fire himself at the congregation." He laboured for their conversion. The absence of earnest, fervent appeal for decision for Christ, and for confession of Him, is too sadly evident in the ministry of today. We have not to consider the tastes and wishes of our people; we have to act upon the commission of our God. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." We must labour to bring souls to Christ.

A member of a London Baptist Church has made known a prayer which he daily offers. It is these words: "Purge; Possess; Employ." If a preacher of the Gospel of Jesus Christ is so yielded to the sanctifying influence of the Holy Spirit, that the carnal nature is kept in the state of death: if Christ has been received, not as Redeemer alone, but as Indweller also: and if a man is so fully surrendered to be used when and how God wills, he will see results in his preaching.

Make me a channel of blessing, I pray:
Make me a channel of blessing today.
My life possessing; my service blessing;
Make me a channel of blessing today.



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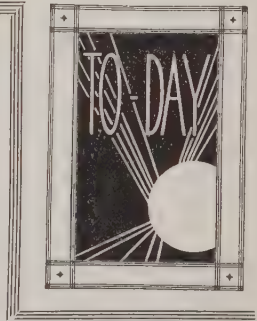
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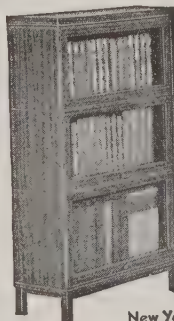


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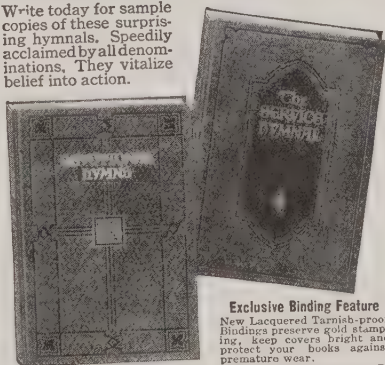
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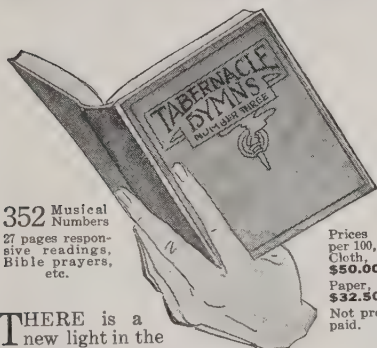
PLAYING GOD

(Continued from page 112)

a God of love who rules the universe and that I'll get another chance somewhere else. Bishop McConnell spoke for many another in our midst when he said, "If I were God, I would settle doubt about my existence. I would declare myself with unmistakable certainty." Granted that this were in every way desirable, what could God do to declare himself that he has not already done? He invades every human spirit to the measure of its willingness and puts his mark upon word and thought and deed. Once at least he found a soul so open to his approach, so completely adapted to his needs that he could show us visibly and unmistakably what perfect goodness is. Through that soul he calls to us, "This is the truth, the way, the life." John broke down the last barrier between earth and heaven when he said, "He that loveth, liveth in God and God in him, for God is love." And seeking always for God, do we not continuously see in the faces, and gestures of those about us the love which declares unmistakably, "God is here?" If he were minded to declare to us the reality of the life eternal, what more could he do than give us samples of it here and now, by putting eternities into this present life of ours? These we have—values like love and sympathy, kindness and beauty, truth and goodness—which shared but enrich the giver. We ask, Is there a life eternal? And here it is right before us, something that can be lived on this little planet today and tomorrow and not to be awaited on some other world, in ages yet unborn.

But, we say, true as all this is, it is unconvincing. Why doesn't God give us visible, sensual evidence such as we find in the scientific laboratory? Not long ago a saintly old preacher in Philadelphia who had just lost his wife, put headlines into the morning paper by declaring that she had visibly stood beside his bed the night before. It was conclusive evidence to him that life is immortal. But did it convince his fellow citizens? Suppose that God was trying in this way to give us the evidence we crave, suppose that he tries again and again, can he convince us? Assume for a moment that the Bible is historically true and accurate. According to the record, Abraham found God sitting at the table with him beside his tent door. The people of his day accepted his testimony without question. But if tomorrow someone we know were to say, "God came to my house to dinner last night and said to me so and so." Would we take such testimony seriously? The shepherds at Bethlehem saw a bright light and heard angelic music and that satisfied them as to the truth of their religion. Suppose that what happened there was repeat-

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ed tonight, would we fall on our knees before it? On the contrary, we should talk about Northern Lights and radio music escaping the home of some neighbor. Did not the soldiers from Mons declare they saw angels in the thinning ranks? Did not more than one boy wounded in France tell of a White Comrade with nail prints in his hands who befriended him? Were we convinced by these reports? What could God do by way of physical demonstration that would convince us? It is as true today as it was in the New Testament. If they believed not Moses and the prophets, neither would they be persuaded though one come to them from the dead.

Dr. Sizoo says in one of his books, "I stood one day by a little white crib wherein lay a six-year-old child, worn down by pain to a mere skeleton, with pale cheeks and black circles under the eyes. The child was in abject pain. The mother stood by, quite helpless, because no relief was possible. When it was suggested to her that we might pray together, she turned to me fiercely and said, 'I can't pray to any supreme power that will let a little child like this suffer so. If I were God I would never permit it.'" That cry from a mother's heart is as old as time itself, it has found its echo in more than one heart in this company. Why does a God of love tolerate pain within his domain. How can we answer it better than in the words of another sufferer. A short while ago when they were renovating one of the wards in a Denver hospital, they came upon these verses written on the wall beside one of the beds. Who wrote them nobody knows, but they evidently came from one who out of the depths of experience, can speak with an authority not given to many of us.

The cry of man's anguish went unto God,
"Lord, take away pain!

The shadow that darkens the world Thou hast made;

The close-coiling chain
That strangles the heart; the burden that weighs

On wings that would soar—
Lord, take away pain from the world Thou hast made,

That it love Thee the more.

Then answered the Lord to the cry of his world:

"Shall I take away pain,
And with it the power of the soul to endure,

Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?

Will ye lose all your heroes that lift from the fire

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Can ye spare from your lives that would climb unto mine
The Christ on his Cross?"

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"O joy that seekest me through pain
I cannot close my heart to thee."

Does the future before us look black and ominous? Catch the cheery shout of Faithful as he comes up out of the valley of the shadow of death, "I had sunshine all the way." It isn't the world as God made it that needs changing, it is you and I, the people who tenant that world. Always and everywhere our complaint against life is largely an indictment of ourselves.



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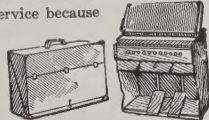
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